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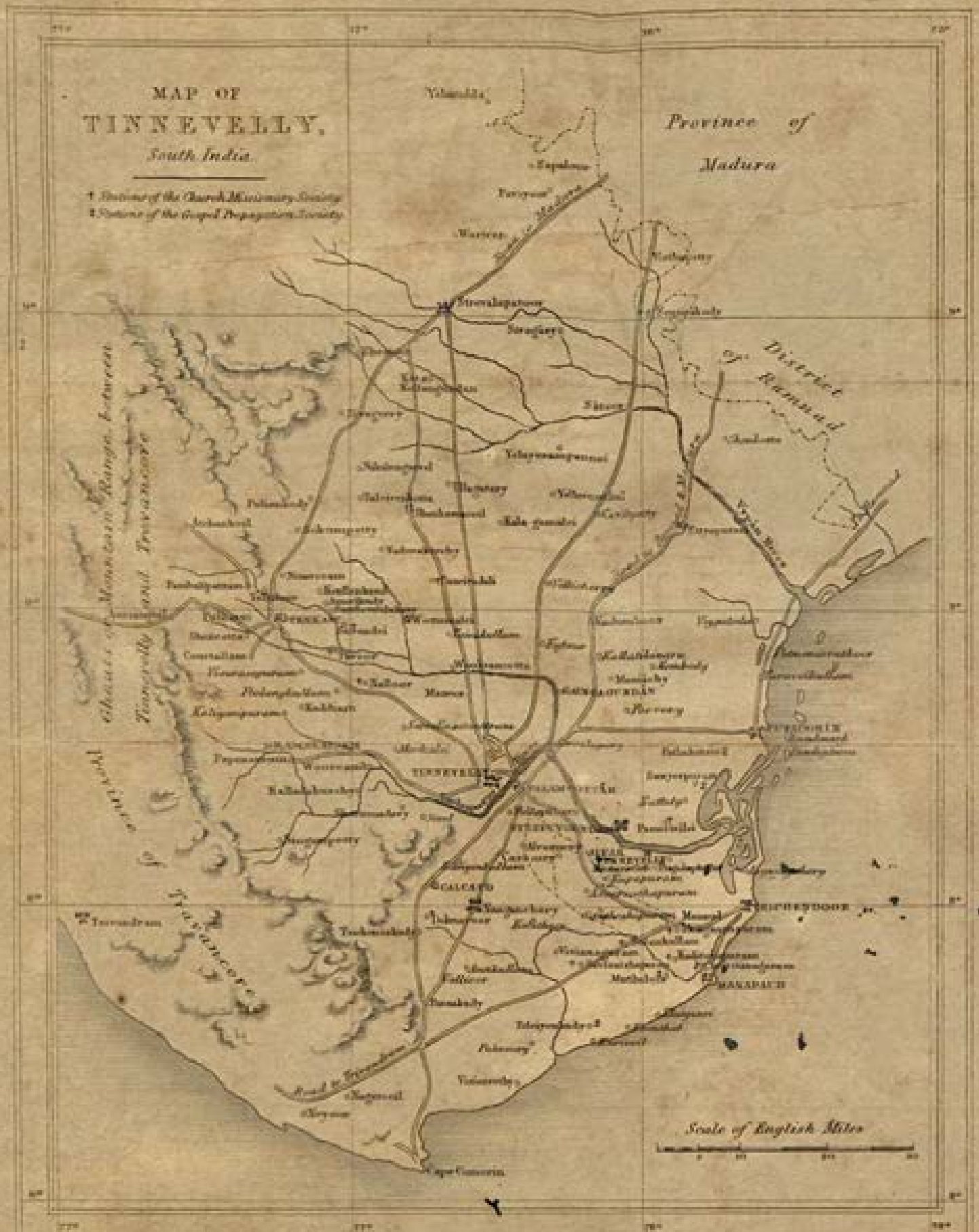
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THE TINNEVELLY MISSION.




MAP OF
TINNEVELLY,
South India.
† Stations of the Church Missionary Society
‡ Stations of the Gospel Propagation Society
Province of
Madura
District
Ramnad
Western Ghauts or Mountains & Range between
Tinnevelly and Travancore
Scale of English Miles

THE TINNEVELLY MISSION

OF THE

CHURCH MISSIONARY SOCIETY.

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BY THE REV. GEORGE PETTITT,
LATE OF THE TINNEVELLY MISSION, AND NOW SECRETARY
OF THE CENTRAL COMMITTEE, CEYLON.

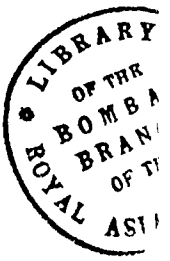
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L. SEELEY, THAMES DITTON.



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INTRODUCTORY SKETCH

OF THE

CHURCH MISSIONARY SOCIETY'S MISSION IN TINNEVELLY.

In the following series of Letters are detailed only such facts and circumstances as occurred within the range of my own experience and observation, during a residence of nearly fourteen years in India; and in preparing them for publication, it was my intention to confine myself entirely to such details. But friends, who have done me the kindness to peruse the manuscript, have suggested the advisableness of prefixing a short account of the origin and progress of Missionary labour in the province of Tinnevelly, and particularly of the Church Missionary Society's operations there up to the period where my narrative commences, and upon which the details of my

letters might follow in proper order. The advantage of this is so obvious, that I have attempted in a brief Introduction, to supply such information as seems needful to furnish a connected view of the progress of the Gospel in Tinnevelly, compiling it from the best sources that I have at hand.

The name of Christianity, under that corrupt form of it which the Romish Church presents to the world, was introduced into Tinnevelly by P. Michael Vass, under the auspices of the Portuguese Government of Goa. The fishermen of the Coromandel coast, forming a distinct caste, called *Paravers*, appear to have suffered considerable oppression from the Mahommedan authorities, and to have availed themselves of the friendly assistance and protection of the Portuguese Government, offered them on the condition that they would embrace the religion of their protectors! A few years afterwards (1542) the celebrated Francis Xavier came into Tinnevelly, visited their villages, and was received by them with open arms; and some thousands of them, adults and children, were baptized by him, before he had learnt their language, and after very little preparatory instruction in Christian know-

ledge; a measure consistent enough with the notion that "faith cometh" not "by hearing," but by baptism. These converts to the Romish Church, together with others residing in some villages in the interior, (where the new religion spread,) were supplied for many years by priests from Goa, till about ten years ago, when, during the misunderstanding between the Government of Portugal and the Pope, European priests, many of them Jesuits, came out to expel the Goa priests and take their congregations from them. A long and doubtful struggle between the two parties ensued; but the weapons of the European priests were too keen for their antagonists of Goa, and too well fitted to the native character; they performed the services of their Church for about half the sum previously charged by the latter, whose necessities would not probably admit of an equal reduction. When I left Tinnevelly, however, their victory was not complete, for the chief of the Paraver caste had not submitted to them, and the reason generally assigned for his obstinacy is a singular one. It appears that as head of the whole caste, *(jāthei talaiyan,)* he had been accustomed to receive a distinction offered to

the images of the saints—the officiating priest, after waving the incense before them, presenting it also to him. The European priests, however, from reasons either of conscience or policy,* refused to accord to him this honour, and not being himself disposed to relinquish it, he retained his attachment to those who thought it as allowable to worship the living as the dead.

Purer light at length found an entrance into Tinnevelly. The venerable Schwartz appears to have been the first that bore it thither from the North, where he and his coadjutors had already been preaching with much success the Gospel of Christ. These Danish Missionaries of the Lutheran Church were labouring in the province of Tanjore, and one of their converts at Trichinopoly, who went to reside in Tinnevelly, drew their attention to this province and its spiritual wants. The consequence appears to have been a visit from Schwartz, with the view of ascertaining what facilities there might be for the introduction of Christianity among the people. The first positive evidence

* The latter is most probable, for I have, since writing this, seen the incense-censer waved before the Governor of Malta at high mass.

however of Mr. Schwartz's visit to Tinnevelly is derived from his Journal of 1771, which contains the first mention of Palamcottah; where, a few years afterwards, he baptized a female convert, the widow of a Brahmin, who, with the assistance of a few others, built a small church, in which the congregation in the fort of Palamcottah still continues to assemble. In the year 1785 Schwartz reported the number of the converts to be one hundred persons, and sent a native catechist to reside among them, Sattianāden, a zealous excellent man, who afterwards (on the 26th of December 1790) was ordained according to the Lutheran form. Before that, however, from the first existence of the congregation, one of the native priests visited them annually from Tanjore, a distance of two hundred miles, and the English Liturgy translated into Tamul was regularly used among them.*

In 1792 Palamcottah and the surrounding country were visited by Mr. Jœnické, (a fellow-labourer of Schwartz,) who had joined the

* See a Pamphlet entitled "Rise and Progress of the Missions in Tinnevelly," published by the Society for the Propagation of the Gospel, in 1846, but meaning only those of that Society, from which the above extract and much of the following information is taken.

Mission at Tanjore four years previously, and he reported that there were several distinct congregations of Christians residing in the country, and at two villages in the district he erected chapels at the sole expense of Mr. Schwartz. He concluded his report with these remarkable words: "THERE IS EVERY REASON TO HOPE THAT AT A FUTURE PERIOD CHRISTIANITY WILL PREVAIL IN THE TINNEVELLY DISTRICT." One result of this visit of Jœnické and Sattianāden to the villages was, that more than thirty people came into Palamcottah to be instructed and baptized. In 1797 he again visited Tinnevelly, and reported, not only a considerable increase in the number of the converts, but also that four catechists and their assistants were labouring together with Sattianāden in this promising field.

Thus was sown the first seed of the pure Gospel of Christ in the province of Tinnevelly. From this period, however, little is known of its progress, for the Mission appears to have been neglected by the successors of Schwartz and Jœnické, and left very much to its own resources. This will appear evident from the following quotation from a pamphlet written by J. M. Strachan, Esq., one of the first mem-

bers of the Madras Corresponding Committee of the Church Missionary Society, who derived his information from the Rev. James Hough, Chaplain of the Hon. East India Company at Palamcottah, who had the best possible means of ascertaining the facts of the case. It will be needful to introduce the quotation, by stating that Mr. Hough (the author of the work entitled "The History of Christianity in India," and of a reply to a book against Missions, written by the Abbé Dubois) while located as Chaplain in Palamcottah, took a lively interest in the diffusion of Christian truth in the province, and being a man of genuine zeal, was not satisfied with discharging faithfully his duties to the English community, but acquired the Tamul language, and exerted himself to promote the spiritual benefit of the natives also; directing his attention in the first place to the improvement of the Mission of the Society for Promoting Christian Knowledge, which at that period had not transferred its foreign Missions to the Society for Propagating the Gospel in Foreign Parts. Mr. Strachan's observations may now be introduced to show the state and prospects of the Mission at the time referred to.

"Mr. Hough, as a member of the Society for Promoting Christian Knowledge, had re-organized their Mission in Tinnevelly, so far as circumstances permitted. He found it in the most pitiable condition,—not having been visited by any European Missionary for the space of eighteen years. With such help as (in the then depressed state of all the Missions of that venerable Society) he was able to procure, he did much, under the Divine blessing, to restore order and infuse life into those humble communities of Christian natives; and such was the effect of his thus bringing the system of the English Church to bear on the state of Christianity in the province, that during the period of Mr. Hough's continuance there, the addition to their numbers, by conversions from among the heathen, were respectively in 1816, 69 persons; in 1817, 25; in 1818, 52; in 1819, 34; in 1820, 122; in all, 302, besides many converts from Popery and Mahommedanism. Mr. Hough found these native Christians, consisting of about twenty-five congregations, with less than half that number of copies of the Tamul New Testament among them, and very few of the elementary works and books of prayer that Jœnické had

prepared for their use. They had not one school for their children. During the time that he was in the district, ten schools were established, and several hundred copies of the Bible, New Testament, and other Tamul publications were distributed among them. A supply also of Tamul Prayer-books, then just translated by Dr. Rottler, was secured for the native congregations. Mr. Hough assembled the catechists and instructed them in its use."

It would appear that the valuable aid rendered by Mr. H. to the native congregations already gathered in Tinnevelly, was so unostentatiously given, as to be unknown to the Society at home, whose Mission he thus fostered; for in their pamphlet, already mentioned, Mr. H. is represented as merely reporting favourably the labours of others. A very interesting summary is therein given of two Reports furnished by him in 1817 and subsequently, at p. 4—7, from which the following particulars are extracted. He states that the expenses of the Mission, consisting chiefly of the catechists' salaries and the travelling expenses of the two native priests there, amounting to about £12 a month, were defrayed out of a fund left by Schwartz; and he esti-

mated the number of Protestant Christians, in thirty-five places, throughout the province, at upwards of three thousand. They had been much more numerous, but many had fallen back to heathenism. In his later communication, he described his visit to some of the country stations, especially Nazareth and Moodaloor, where the native priests were residing, and gave a cheering account of the joy with which he was received by the native converts, as well as of their progress in Christian knowledge. In the two villages just named, there was not an idol nor a heathen temple to be seen: all the people had embraced Christianity, and they conducted themselves with a decorum that made him for the moment forget that he was in a Pagan land. Under the shade of cocoa-nut trees, native women sat spinning their cotton and singing Lutheran hymns, (translated by Fabricius, a fellow-labourer of Schwartz, into their own tongue,) to the motion of their wheels. It is not needful here to pursue the history of this Mission beyond this period; yet notices of its progress will occasionally be found in the following pages.

The assistance thus rendered to the Mission

already established in Tinnevelly, was not the only good work done there by Mr. Hough. *He also laid the foundation of the Church Missionary Society's operations in that province.* It is possible that some persons unacquainted with the circumstances of the case, may regard with feelings of regret, the introduction of this latter Society, though belonging to the same Church, into a province where the Christian Knowledge Society had already occupied ground. It must, however, be satisfactory to perceive, that it arose from no feelings of hostility, or even rivalry, but was the work of a real friend, who, as the event has proved, wisely anticipated nothing but advantage to the Church of England from the introduction of another branch of its agency. Mr. Hough indeed strengthened to the utmost the former Mission, before he resorted for aid to the latter; and the Church Missionary Society probably would never have entered upon its successful course of labour there, had the Society for Promoting Christian Knowledge been able to send Missionaries thither at Mr. Hough's request, and to furnish the necessary means for sustaining and extending the labours upon which he had entered.

Mr H., besides discharging his duties as Chaplain of Palamcottah, the European Capital of Tinnevelly, commenced Missionary operations of his own, independently of any Society; for, as we have seen, the Christian Knowledge Society was not able at that time effectually to superintend even its own establishment without his aid; and he had succeeded beyond his expectations. In his Vindication of Protestant Missions against the attacks of the Abbé Dubois, he says, (p. 18) "In 1818 I opened an English School, and two Tamul Schools in small temporary buildings. In 1820 I succeeded in securing a spacious piece of ground in the centre of the town of Tinnevelly, and erected on it an English and Tamul School. This may be regarded as the commencement of that station." Within the same year the number of schools which he had established in the district amounted to twelve, containing 479 children, besides which was a small Seminary for training youths to be Catechists and Schoolmasters, then twelve in number, to which Mr. H. designed to add twelve others of the Shānār caste. There were also springing up in different places the rudiments of native Christian congregations; but, few as they were, he was

unable to supply them with Catechists. During the last nine months of his labours among the native people, upwards of 1600 copies of the Scriptures and tracts had been circulated. He had laboured for four years in overcoming the opposition of the Brahmins, removing the fears of the common people, silencing the gainsaying of the European residents to his measures for diffusing Christian truth among the Hindoos, and now he felt that his work was becoming too arduous and responsible for himself, especially as his health gave indications of the effects of an Indian climate. Nor indeed could he be certain, even if his health were good, of remaining always at this station, and he therefore wrote to the Corresponding Committee of the Church Missionary Society in Madras, urging them to send him an European Missionary to assist him in strengthening and extending these labours.

At this juncture, the Rev. C. T. E. Rhenius, and the Rev. B. Schmid, Missionaries of the Church Missionary Society, were stationed in Madras, the former of whom had laboured there for six years. A misunderstanding on some points of practical importance in the Mission, unhappily existed between them and the Cor-

responding Committee; and after some difficulty in arranging matters, it was agreed that Mr. Rhenius should proceed to Tinnevelly to assist Mr. Hough; and shortly afterward he was followed by Mr. Schmid also. Mr. Hough acknowledged the appointment of Mr. Rhenius in the following terms, indicating the depth of interest felt by him in the commencement of a Mission which he lived to see, or rather to hear, was bringing forth much fruit. "I have to thank the Committee (he writes) for their compliance with my request to send a Missionary hither. I praise God for the arrival of Mr. Rhenius, and doubly am I rejoiced at the prospect of Mr. Schmid soon joining him. Though they come, not as I hoped, to help me, but to succeed to my labours, yet leaving the Mission in their hands, I can look forward to my approaching departure hence with much less regret than I otherwise should have felt. Apprehensions for the fate of the Mission I can have none; assured that it will be better taken care of than it has hitherto been. Yet, as the scene of my labours, the object of my anxiety, the subject of my prayers, and the source of my delight for four years past, I cannot entertain the thought of quitting it for

ever without many a painful emotion. But duty calls me away, and sickness at length urges me to depart."

Mr. Rhenius arrived in Palamcottah on the 7th of July 1820; and his friend Mr. S. joined him on the 20th of October. Shortly after Mr. R.'s arrival, a circumstance occurred, which it may be well to notice, both on its own account, and also because it furnishes a sufficient answer to an unfriendly remark upon Missionaries, recently made in some letters which appeared in a leading newspaper; as if they were indisposed to extend their labours to the Sepoys of the native regiments in India. It may also help to account for the non-acquaintance with Missionary results, which the writers of those letters confessed; for, it may be, that some Military officers in India, (as they professed themselves to be) are not aware how strictly Missionary exertions in their cantonments are forbidden, and how unlikely it is for them to become acquainted with such exertions and their results, unless they travel beyond their cantonments to look for them. Mr. R. had furnished an officer of the Native Regiment then stationed at Palamcottah with some Christian tracts for distribution

among the Sepoys, or native soldiers, and had himself given some to the Roman Catholic drummers of the regiment. The tracts were soon after required from the men, and returned to Mr. R., with the following letter from the Fort-Adjutant.

"Sir,—I have been directed by the Commanding officer, to request you will have the goodness to forbear distributing any religious tracts to the troops serving in this station, it being contrary to the regulations of the service; and to acquaint you that in the event of this practice not being discontinued, he will be under the disagreeable necessity of representing it to higher authority. I have the honour, &c." *

At first the Missionaries were somewhat dismayed with the prospect of affairs in Palamcottah, but after visiting the villages of the South, and especially those belonging to the Shānār tribe, they formed more cheering anticipations. They found the natives more intelligent, and in some places better instructed than they had supposed, as also willing to

* See Memoir of the Rev. C. T. E Rhenius, by his Son, published by Nisbet and Co., from which the chief facts in the following part of this Introduction are derived.

enter into conversation with them, and to receive religious publications. In June of the same year their faith and patience were tried, by a difficulty which arose out of an attempt to enlarge their little Seminary. To the six or seven boys of the Soodra caste already within it, they added thirteen others, of whom eleven were boys of lower caste. The Soodra boys refused to eat with the latter, and as the parents, when appealed to, justified their boys' refusal to partake of meals in common with the others, the Seminary was for the time broken up. Compromises were proposed by the parents, such as that of screening the two parties from the sight of each other by mats suspended between them, but the Missionaries, forewarned by the experience of the Missionaries in the Tanjore Mission of the evil of allowing these distinctions of caste, firmly rejected them, and happily chose rather to discontinue the Seminary for a time, than to yield so essential a point. After some time the Seminary was gradually revived, and within fifteen months it contained twenty lads.

Amidst these discouragements Mr. Rhenius received from his Sovereign, the late King of

Prussia, to whom he had transmitted a statement of Missionary operations in South India, a very kind reply, accompanied by a medal sent as a memento of himself. And his Majesty also informed him, that in consequence of his statement he had assigned a continual contribution for the support of the Missionary Seminary at Berlin. It is worthy of notice that the student thereupon sent by the king of Prussia to this Seminary, and educated at his Majesty's expense, was no other than the Rev. C. Gutzlaff, since so well known as a Missionary in China. About the same time Mr. R. completed a Harmony of the Gospels in Tamul, partly on the plan of Doddridge's Family Expositor, which has since passed through several editions. From the time also of Mr. Hough's departure from the province in the month of March, Mr. R. performed the English duties of the station, and continued to do so until another Chaplain arrived.

At the beginning of 1822 we find the Missionaries so far succeeding in their efforts, that they began to lay down for themselves distinct principles upon which candidates for baptism were to be admitted to that Sacrament, as well

as plans for their examination. They also drew up elementary works for the use of the converts and the schools, which I shall have occasion to refer to in the letters. On the 10th of March they admitted two converts and their children to baptism, upon which they remark: "This is the first fruits of our labour in Palamcottah." On the 30th of October *a Religious Tract Society* for Tamul publications was simultaneously formed, both at Palamcottah, and at Nagercoil, the head-quarters of the London Missionary Society's operations in South India, which was to be common to both Missions, and to be considered as an association in connexion with the London Religious Tract Society. It existed for many years, receiving annually liberal grants of printing paper from the London Society, until each branch of the association grew so strong as to be considered capable of becoming a distinct Society. The Tracts published by it were nearly all written by the Missionaries of the two stations.

In the year 1823 we find Mr. Rhenius diligently occupied in the translation of the Scriptures into the Tamul language, and encouraged and assisted therein by the Madras

Auxiliary Bible Society, who made a pecuniary allowance for the copyists whom he employed. Mr. R. continued to devote much time and energy to this work, until his death, and even then left it unfinished. It must not however be supposed, that there was no previous translation of the Bible into Tamul. The talented and indefatigable Fabricius already mentioned, following upon the labour of Ziegenbalg, had published a translation of the whole sacred volume, which was in extensive use. This work, however, though substantially good and faithful, and not wanting in many excellences, was sadly deficient in purity of style and native idiom, and ill-suited to convey to educated minds a favourable idea of the revelation of God's will. This was particularly the character of the New Testament, which probably being first executed had less merit than his later translations. Mr. Rhenius undertook to correct these faults by revising Fabricius, commencing with the New Testament. But it is to be regretted that in his praiseworthy endeavours he verged to an opposite extreme, and in his desire to produce a revision, or rather a new translation, such as the learned might read with pleasure, and all with-

out difficulty, indulged too much in paraphrase and explanation, frequently taking such liberties with the text as involved him in disputes and difficulties with the Committee of the Bible Society ; and, as he was not disposed to yield to the opinions of others, retarded the completion of his work. Indeed, the translation of the New Testament as he left it, though published by the Society, is so far from being adopted generally, that measures are now in progress for producing another revision, to the efficiency of which his valuable labours will unquestionably have greatly contributed.

In the year 1824 we find nothing of peculiar interest beyond that of diligent continuance in the work, excepting that at its close we have the first notice of those annual gatherings at Palamcottah, which have ever since been continued, greatly to the advancement of Christian union and joy. On Christmas-day about three hundred persons, catechists and converts, were assembled there to celebrate with the Missionaries the nativity of Christ, some of whom, both men and women, had walked twenty-five and even thirty miles. To accommodate all at the religious services, it was needful to erect a pandal, or temporary booth,

before the little Chapel,—for the present Church was not then in existence;—and after two days the people returned with great joy to their villages.

The village of Kadātchapuram, now our largest, seems to have come under instruction, or rather to have been formed of persons in the neighbourhood who had placed themselves under instruction, early in 1825, and Araloor and Sātankullam, perhaps a little earlier. The accession of many persons in these and other places, especially at Sātankullam, which is a large and influential trading town, led to considerable opposition on the part of the heathen, as indeed such accessions have generally done from time to time ever since. The Collector of the District, being appealed to, exerted himself to see justice done, upon which the opposition subsided into slanderous accusations against the native converts. The Collector moreover refused to give the usual order, by which the lower castes were compelled by his authority, to drag the great car of the idol at their usual feasts; and this also was ascribed by them to Missionary influence. There was evidently a considerable movement about this time, for in September of this year the Mis-

sionaries gave this summary as the result of their labours. In 125 villages, there were more than 1000 families under Christian instruction, containing (children included) between three and four thousand souls, and they attributed the great increase, especially during the last six months, to these causes:—the preaching of Christianity, the distribution of tracts, the intercourse of the heathen with the Christians of the Tanjore Mission of the Christian Knowledge Society, the attention given both by themselves and the Collector to the grievances of the Christian people, deliverance from the tasks which the people had been forced to perform at the idolatrous feasts, the comparative order, cleanliness and prosperity which some of the congregations had attained in consequence of Christian instruction, and lastly, the calamities of the times, such as cholera, which had been raging in the district.

Early in 1826 the foundation of a new church was laid within the Mission premises at Palamcottah, to which not only the Church Missionary Society, but many European residents in India, and even a rich heathen, contributed handsomely. The building was

opened for divine service on the 26th of June. It has been my privilege since that time to enlarge this church, and add to it the ornament of an English spire. The Chaplain of the station (the Rev. Mr. Hutchinson) took great interest in the erection of the church, and besides giving Mr. Rhenius a liberal donation in money, presented it, when finished, with silk and damask coverings for the pulpit and desk, and a silver communion service also. Towards the close of this year, a circumstance of a most painful nature occurred in the Mission ;—nothing less than the murder of one of the converts by the heathen. The character of the poor man was not such as to entitle him to the appellation of a martyr for the Christian cause, and there is reason to fear that he gave great provocation to the revengeful pride of the landholder, to whose directions his violent death was ascribed; but this was only so much the more painful to the Missionaries. A long trial ensued, the results of which were, that the landholder narrowly escaped conviction, but from that time laid aside all his former enmity against the native Christians, and ever after maintained a friendly intercourse with the Missionaries.

In the year 1828 a new Mission Station was formed. Land was procured, and the foundations of a Mission bungalow (or house) and church were laid there, about twenty-five miles from Palamcottah, in the south-west, by the assistance of Count Dohna, a German friend of Mr. Rhenius's, and in honour of him called by the name of Dohnavoor; and in June the Rev. Christian Winckler, who had joined the Mission some time before, took possession of it as his residence. In 1829, among the baptisms which occurred in the town of Tinnevelly, to which Mr. R. had devoted much time and labour, was that of a native soldier, who had held the rank of Subadār in the East India Company's service, and had retired on his pension, after forty years' service. His intercourse with Mr. R. had been of two years' standing; and now, notwithstanding the opposition of many of his friends, he determined to become a "good soldier of Jesus Christ," pledging himself "to fight under his banner against sin, the world, and the devil." This good man, baptized by the name of Cornelius, died a little before I went to Tinnevelly; but I have often heard his name mentioned with honour and affection by the

native Christians, as having been a disciple indeed.

At the close of this year (1829) the Society for the Propagation of the Gospel sent, for the first time, an European Missionary to take charge of the Mission in Tinnevelly, which had now been transferred to their care by the Christian Knowledge Society. After Mr. Hough's departure, that Mission had been superintended by the Missionaries Rhenius and Schmid, and latterly its catechists had been accustomed to assemble with the catechists of the Church Missionary Society, at their usual meetings for advice and Christian instruction. On resigning his voluntary charge of the Mission to the Rev. D. Rosen, the Missionary sent by the Propagation Society, Mr. R. received the following acknowledgment of his kind services from the Rev. L. P. Haubroe, one of their Missionaries at Tanjore. "What you have done for our poor Tinnevelly Christians will be remembered by Brother Kohlhoff and me; and though we, as other mortals, should forget, you know there is One who rewardeth in secret. May His blessing be ever with you and your labours."

The Report of the Missionaries at the close

of this year, stated that there were 6000 persons under instruction, of whom 984 were baptized; that the light had penetrated some villages in the North, where hitherto no opening had been effected; that the heathen generally (though in some cases there was considerable opposition) were more disposed to hear and to read Christian books; and, moreover, that several spots of land had been purchased, upon which Christian villages were forming. There were also 43 schools and 1081 scholars, besides a school of 43 girls at the Mission Station; the Preparandi class contained 15 persons, the Seminary 40 pupils. Mr. R. had prepared for their use a Tamul Geography, an abridged Translation of Bickersteth's Scripture Help, a work on the Evidences of Christianity, and a small French Grammar, all which have been since published.

In the month of October we reach what may be considered the commencement of the controversy between Mr. Rhenius and the Church Missionary Society, which terminated in the long course of division detailed in the following Letters. Two years previously, one East Indian and six native catechists had been

proposed by the Missionaries as suitable candidates for Holy Orders, and they asked the consent of the Committee to ordain them according to the Lutheran form,—as the Missionaries at Tanjore had formerly ordained Sattianāden before mentioned. To this the Committee felt bound to object, on the ground that there was now a Bishop in India who would willingly ordain them, and expressed their entire willingness that the candidates should be ordained by him. This proposal the Missionaries had twice waived, by objections of distance and other inconveniences; but now in a letter, dated October 8, they announced that these candidates now withdrew their application for Ordination in the English Church, because of alleged scruples respecting certain points and expressions in its services, unless the Bishop could, in their case, allow a conditional clause to be inserted in the declarations and subscriptions required of such candidates. And the alternative proposed was, that they themselves should give them Lutheran Orders. I must not here enter upon the controversy which arose, and its results, but only in passing notice its origin. At the close of this year Mr. Schmid retired from Tinnevelly to seek

the restoration of health at the Neilgherries. His loss was greatly felt, for while Mr. R. was employed chiefly in his multifarious engagements at Palamcottah, he was constantly moving about among the villages, preaching and teaching, and though suffering continually from violent head-aches, was indefatigable in active and self-denying labour. This I have been told, years after his departure, by the native Christians themselves. Mr. Winckler had left the Mission some time previously, and had returned to Madras, so that Mr. Rhenius was now left alone in charge of the Missions. In the course of this year was formed an important Society, the chief design of which was the purchase of villages, or land to form them, as a refuge for those who were persecuted, and not allowed by their heathen neighbours or landlords to build a place of worship for themselves; it was also intended to render assistance to native Christians in times of difficulty and distress. The designation in Tamul was, *The Dharma Sangam*—in English, *The Native Philanthropic Society*,—the signification of both being the same.

Early in 1831, the plan of appointing *In-*

specting Catechists was adopted by Mr. R. Nine of the catechists, including those who had been candidates for Orders, were selected from the rest, to each of whom was assigned a kind of district: the catechist and congregations of which he was to visit once within each month, advising and assisting the catechists in their work, settling matters of dispute among the people, or referring them to the Missionary, inspecting the accounts kept by the catechists of the progress of the people in Christian knowledge, and reporting, in special cases by letter, in ordinary ones in person, at the end of the month, the result of his observations and inquiries. The number afterward became ten, and this division of the Mission into ten districts continued for several years, till the formation of more Mission Stations interfered with it. Inspecting Schoolmasters on the same plan were also appointed; but whether prior or subsequent to this, I do not know. On the 5th of April the Rev. P. P. Schaffter with Mrs. S. removed from Mayaveram, where they had been labouring some time, to assist Mr. Rhenius in Tinnevelly, and shortly after proceeded to reside at the Dohnavoor Station.

The year 1832, was marked, even from its commencement, by fearful distress and mortality, through the ravages both of famine and cholera, which furnished to the Missionaries and the catechists many opportunities of exhibiting the power of Christian zeal and charity; and while doing so, none of the catechists fell victims to the disease; an exemption which, in later years, has not always been realized. They were cheered in this trying season by the accession to their party in January of the Rev. J. Müller, who had recently arrived from England; and in the month of August, the Rev. P. Fjellstedt, with Mrs. F., also joined them. The abode of the latter in the province, was not, however, of long duration, as ill health obliged them to retire. Before the close of the year, the Rev. John Devasagayam also, a native who had recently been admitted to Deacon's Orders by Bishop Turner, joined the Missionary body in Tinnevelly.

I find a Memorandum in Mr. Rhenius's Journal of Feb. 15, 1834, of the income of a small Society which had been established for several years in the Mission, and which still continues at the several Stations of the Mis-

sions. It is called *The Poor Fund*, and its object is to afford temporal relief; first of all to the poor and sick members of the congregations, and afterward, as its funds may allow, to poor and sick persons among the heathen. "Our Poor Fund," says Mr. R., "during the past year, has had an income of 181 rupees, and the expenditure has been 167½ rupees. Between two and three hundred poor wretched sickly beings have every week received a pittance to live on." On the 2nd of June a Society for the Care of the Widows of Deceased Catechists was formed, called *The Widows' Fund*, which also still continues, and proved invaluable when, in following years, many of the catechists were removed by cholera and other causes. An attempt was also made to establish a fund for supporting additional catechists, and employing other means for extending the Gospel, by inducing each family to contribute one fanām annually (a coin worth about sixpence in English money, but a native's half-crown) and the designation given to it was "The Gospel Fanam;" but it did not succeed, and the whole amount ever realized, was about ninety-five rupees. A new Mission Station had now, not without some

considerable difficulty, been formed at *Satankullam*, the town before mentioned, and a Missionary's residence erected; Mr. and Mrs. Schaffter left Dohnavoor, and entered upon their new residence, taking two of the ten districts under their especial charge, while Mrs. S. formed there an efficient girls' school.

At the annual gathering at Palamcottah at the commencement of 1835, the Anniversary Meetings of the Tract Society and the Native Philanthropic Society were celebrated; when it appeared that the former had published, during the past year, 46,000 Tracts; its income from both branches being 1205 Rupees; and that the latter had now eleven villages belonging to it; and that the income of the Poor Fund had reached, in nine of the districts 412 Rupees. About this time the Missionary body was strengthened by the arrival of the Rev. J. M. Lechler from England. The Rev. J. Tucker also, Secretary of the Madras Corresponding Committee, stayed a few days in the Mission, on his return to Madras from the Travancore Missions of the Society, and was much gratified by the encouraging appearances and fruits that he beheld, both at the Palamcottah and Satankullam stations. On his return to Madras

he carried with him, in manuscript, a grammar of the Tamul language, written in English by Mr. Rhenius in the midst of his labours, which shortly afterwards was published, and is now extensively used by those who study the Tamul.

Mr. Tucker had returned to Madras little more than a month, when he received intelligence from the Home Committee of serious importance to the Tinnevelly Mission. The question of the ordination of Catechists before mentioned had of course been referred to them; and they had replied to the Missionaries Rhenius and Schmid, stating fully their reasons for regarding it as impossible to consent to their ordination according to the Lutheran form. After the receipt of this reply, Mr. R., in June 1832, made three proposals to the Home Committee, one of which, and the one chosen by them, was, that he should return to England for consultation with them on this and other subjects. Mr. R. prepared to comply, but was ultimately induced by the advice of friends to relinquish his design and remain at his post, waiving the question of ordination altogether; but shortly after, in the course of 1834, published, and circulated widely a

pamphlet, attacking the doctrine, liturgy, and discipline of the English Church. This pamphlet having been forwarded to England by the Corresponding Committee, the Home Committee, with the greatest reluctance and pain arrived at the decision, that they had no other course left to them but that of dissolving their connexion with its author; and Mr. Tucker having received their instructions proceeded to Palamcottah, which he reached on the 28th of May, to make such arrangements as might be necessary in the retirement of Mr. Rhenius from the Mission; and he was shortly afterward followed by myself, agreeably to the directions of the Corresponding Committee.

I have now traced the history of the Tinnevelly Mission of the Church Missionary Society, to the period at which the narrative in the following letters, properly speaking, commences; having furnished, however, in the first letter for reasons therein stated, a short account of my two years' previous occupations and experience in Madras. I should not close this account without some remarks upon the character of Mr. Rhenius, as a faithful and in-

defatigable Missionary of the Gospel, if this had not been done in the letters themselves, and if I were not persuaded that a most favourable impression of his character must necessarily have been produced by this very brief and imperfect sketch of his labours in Tinnevelly, up to the period when his connection as a Missionary with the Church Missionary Society,—a connection of more than twenty years standing,—thus painfully and abruptly terminated.

The result of Mr. Tucker's visit, a description of the province of Tinnevelly, the state of the Mission on my taking charge of it after Mr. Rhenius's departure, the return of Mr. R., and the long period of division which ensued, with its ultimate cessation, the progress of events as far as to the end of 1846 when I left Tinnevelly to return to England, together with some notices of the demon worship prevalent among the people, and of other matters of interest connected with Missionary operations in the province form the subjects of the following letters, to which I must now refer the reader; hoping that one result at least of their perusal may be, a still deeper interest in that most philanthropic and

blessed work for which the Lord Jesus Christ himself entered our fallen world, and the prosecution of which He has committed to His faithful followers until the kingdom, the power, and the glory shall be entirely and evidently His.

LETTER I.

My dear Friend,

It was my wish and intention to lay before Christian friends interested in the Tinnevelly Mission of the Church Missionary Society a somewhat methodical and orderly account of that Mission, and of the plans, proceedings, and successes of the Missionaries, who have been labouring there, from the time that I first became connected with it. The time of my sojourn in England having drawn so near to its termination, as to leave no hope of accomplishing this design, I have determined to attempt the same task, in the more easy form of a series of Letters, which I take the liberty of addressing to you. The necessity of adopting this mode is the less to be regretted, as much information on the subject of the Tinnevelly Mission has already been laid before the public in the Memoir

OF THE LATE REVEREND C. T. E. RHENIUS, for many years one of the Missionaries of the Church Missionary Society in that province; and also in that admirable little book, entitled "SOUTH INDIAN SKETCHES, BY S. T."

In attempting the task which I propose to myself, it may be the most advisable plan, to commence by furnishing some account of my own connection with the Tinnevelly Mission. If you will accompany me in a narrative of some years spent away from our own dearly-loved Christian land, you may glean some interesting information respecting the spread of the Gospel in that portion of the Missionary field, to which these letters have reference, and perceive, with thankfulness to God, many reasons for encouragement in His work.

On the 7th of June 1833, I arrived at Madras, after a long, and in some respects, painful voyage. I had embarked with my wife, shortly after our marriage, at Gravesend, on the 29th of January, on board the Warren Hastings, and sailed on the following day. Contrary winds compelled us to put into Portsmouth, from which on the 22nd of February, the ship finally sailed, leaving Mrs. P. behind too ill to be removed from her

bed. It was a great consolation to my own mind, that she was in the care of most kind friends, the late Rev. Edmund Dewdney and Mrs. D., who, however, till the 4th of that month had been entire strangers to us. At that time there was no overland communication with India, and from the day that Mrs. P. was left behind, till the middle of August, a period of nearly six months, I received no information of her, and I knew not whether she were still alive. On the 25th of that month however, I had the joy of receiving her on the shores of India, she having sailed, in company with the Rev. John Tucker, who at that time came out to Madras to be the Secretary of the Corresponding Committee there, and the Minister of the Church Mission Chapel. The commencement of our Missionary life was therefore attended with a severe trial, for which doubtless there were wise reasons in the providence of God; and at this distance of time we look back upon it with slender feelings of regret.

We lived two years in Madras before proceeding to Tinnevelly, and I trust you will forgive me if I detain you a little from that province, with a brief account of our abode in

Madras. I was chiefly occupied in learning the Tamul language, which from the town of Madras to Cape Comorin is vernacular everywhere on the eastern side of the chain of hills running southward, which we, in the Madras presidency call *Ghauts;* and is said to be spoken by about ten millions of people. It is confessedly very difficult to acquire. You must not, however, suppose it to be a barbarous language, for it is really highly cultivated, and, considered in relation to the wants and circumstances of the natives, previous to the arrival of foreigners among them, almost perfect, though very deficient in power to express European ideas. The acquisition of the language, however, was not my only occupation. There are within the part of Madras called Blacktown two chapels belonging to the Church Missionary Society, one called *the Mission Chapel,* where two English and two Tamul services were performed on the Sunday, and one in each language in the course of the week; in the other, called *John Pereira's (or Trinity) Chapel,* one English service on the Sunday, and one on a week-day. The Rev. James Ridsdale, of the Church Missionary Society, who laboured for many years and with

great success in Madras, performing the English duties in these chapels, had been suddenly taken away by cholera sometime before my arrival in India, and the burden of these services, when I arrived, was lying upon the Rev. Charles Blackman, whose health had suffered considerably from the effects of climate and exertion. I therefore shared these five English services with Mr. B., and was able to render assistance to Mr. Tucker also, after he took charge of the English duties at the former Chapel; and as I began to make progress in the native language, took part in the Tamul services also. In addition to these occupations, four young men were placed under my charge as pupils, three of them Europeans, and the fourth a native, with a view to their being prepared for holy orders, Two of the former, not answering the expectations formed of them, have long ceased to be connected with the Society; the third is now one of our most able and devoted Missionaries in Tinnevelly; and the native student, Frederick after having adorned the Gospel of Christ by a consistent life, and taught it as a lay Reader to his countrymen, died in peace and hope while under my care. A short memoir of him was

published at the time in the Madras Church Missionary Record.

Duties and responsibilities of this kind on first landing in a foreign country, prove a temptation to neglect the study of the native language, and also a hindrance to its speedy acquisition. Conscious of this, and regarding the study of the language in which my future labours were to be carried on, as my first duty, I resolved that whatever else might be neglected, this should not be ; and set apart for this purpose a portion of each day with which I allowed no other engagements to interfere. The consequence was, that, notwithstanding several slight attacks of illness, I was able, in a little more than a year to write and preach a short Tamul sermon occasionally, and to attempt short expositions of Scripture. Before the end of two years I was able to venture upon an extemporaneous discourse, to examine schools, and to take charge of the Tamul Mission in Madras, with its country congregations.

While living in Madras I had occasional opportunities of conversation with learned men among the natives, and some of these conversations were of an interesting character. My Moonshee, or teacher, who was an extremely

clever man, after reading, from time to time portions of the Gospel, while attending in my house one day made this extraordinary admission. "If" said he, "I could think myself a sinner, as you say, Jesus Christ would be just such a Saviour as I should require; but as I believe, that all our actions are predetermined by fate, I do not believe that I have any sin, and therefore I do not require a Saviour." I will mention another case, which will serve to shew the shrewdness of the learned Hindoos in argument, as well as the tact and perseverance with which they pursue the accomplishment of any object in view; it will also prove the need of wisdom and caution on the part of the Missionary among the Hindoos. A learned and respectable Brahmin, who had held a good situation under the government, came to me and expressed a desire to make some enquiries on the subject of Christianity. In the course of our conversation, he stated a difficulty, which he said had arisen in his mind; "I have been informed," said he, "that in your system of astronomy, the sun only is regarded as a body of light, and that the moon is a mere reflection of light received from the sun. Is this correct?" He received, of course,

an affirmative reply. "Then," said he, "I cannot reconcile this with your Scriptures, for I have read in the very beginning of your Bible, that God made *two lights*, the one to rule the day, and the other to rule the night. Here then, your Bible says, that God made two lights: your astronomy says, he made only one,—which is true, your astronomy, or your Bible?" I replied to his difficulty, by stating another, having explained that our Bible was much older that our system of astronomy. I said, "let us suppose that the Bible, anticipating our scientific discoveries, had announced that God made only one light, what would all the former generations of the world have said? Would they not have objected to the Bible, as contradicting the evidence of their eyes, or might they not have asked, whether the sun only was made by God, and the moon by some other being?" He admitted, that the latter difficulty would have been greater and more serious than the former; upon which I showed him that our Bible was revealed, not to teach sciences, but religion, and being intended, not for the learned only, but for all classes, must necessarily speak, not philosophically, but in the ordinary language of man-

kind. He came again and again, till at length I made the discovery, that the sole object of his visits was to interest me in his behalf, and obtain my recommendation to an influential gentleman in Madras, whom he believed to have the power of reinstating him in the situation which he had lost, he said, by the manœuvres of an enemy. Nothing short of a determination upon principle, not to interfere in cases of this kind, can preserve one from the temptation which the engaging and persuasive manners of such men present to the feelings of a new comer.

During my abode of two years in Madras, important matters were transacting in the province of Tinnevelly, which led ultimately to my being located there.—The Tinnevelly Mission of the Church Missionary Society was entering upon that series of painful circumstances referred to in the Introduction to these letters, the issue of which could not then be foreseen; and though the result has, by the overruling providence of God, been satisfactory, it was attained, only after a long and anxious season of trial and difficulty. Before relating my removal to Tinnevelly, it may be well to close this chapter with a more de-

tailed statement of the circumstances to which I have just alluded. Those circumstances were prominently brought before the public at the time, both in the newspapers, and in pamphlets; they have also been detailed in the Memoir of the late Mr. Rhenius by his eldest son, in the volume already mentioned. Remembering how much difference of opinion, and how much discussion arose upon the subject, and how greatly to my own discomfort I was involved in the events that followed, I will endeavour to state matters with caution, and Christian candour.

The Rev. C. T. E. Rhenius, at the period above referred to, and for many years previously, was the senior Missionary of the Church Missionary Society in Tinnevelly, and had the general superintendence of the whole of its operations in that province. He was by birth a Prussian, and brought up a member of the Lutheran Church of Germany, in which he also received holy orders. At the period when he became connected with the Church Missionary Society, it was not unusual to employ Ministers of the Protestant Churches of Germany, as labourers in the Missions, both of the Society for Propagating the Gospel in Foreign

parts, and of the Church Missionary Society. Such Missionaries belonging to both Societies I have myself personally known in India. Mr. Rhenius was one. He used the Book of Common Prayer in the Native Services, without indeed strictly conforming to all its directions, and for many years performed the English Services in the Church at Palamcottah, just as an English Clergyman, for the benefit of the Europeans at the station. Gradually, however, he seems to have imbibed the objections felt by Dissenters against our Church; and circumstances from time to time appear to have deepened this unfavourable impression in his mind. It was his desire to build up the Native Converts in the Mission, rather according to the Lutheran form of Church government than the Episcopal. His great activity, diligence, and perseverance, prompted by an ardent love for souls, and accompanied with a remarkable power of influencing the minds of others, together with the self-denying labours of several coadjutors like-minded with himself, had been largely followed by the divine blessing; for after fifteen years of labour, he had the satisfaction of seeing more than ten thousand Natives, men, women,

and children, brought under Christian instruction, including a large body of Native teachers, chiefly trained by himself, who were labouring among these converts as catechists and schoolmasters under the direction and controul of himself and his brother Missionaries. Five or six of these catechists were considered by Mr. R., to be men worthy of ordination, and the Church Missionary Society was quite willing that they should be admitted to holy orders. Then arose a question of vital importance to the future welfare of the infant Church in Tinnevelly. Mr. Rhenius wished to ordain these men himself, according to the order of his own Church, and pleaded the practice of the Missionaries of the Propagation Society in Tanjore as a precedent, who had themselves ordained Natives, before the Episcopate in India had been established. To this proposal, the Church Missionary Society, honestly attached to the Church of England from its very origin, could not of course consent, there being now a Bishop of our own Church in India;—they did not however require the ordination of these men by the Bishop, but simply refused Mr. R.'s proposal to have them ordained otherwise. In the course of the negotiations with

the Committee on this point of difficulty, Mr. R. proposed three arrangements to the Committee for their choice; 1. That he should return to Europe, to confer with them on such points: 2. To remove to Madras and employ himself in translations: 3. To attach himself to another Society there:—The one which they accepted was, that he should return to England for the purpose of friendly consultation with them.

While matters stood in this position, a gentleman at that time avowedly of hostile sentiments to the Church of England, visited South India, and, among other places, Tinnevelly. The result of his abode and deliberations with Mr. Rhenius, appeared soon afterward. The latter gave up his intention of returning to England, and published two pamphlets, one advocating the "Union of all Christians," and the other, which had been in manuscript some time before, containing a direct attack upon the Church of England, not merely upon its acknowledged defects, but upon its Constitution, Government, and Liturgy. These publications were circulated gratuitously throughout South India, and among others, I, being then in Madras, received a

copy of each. The Corresponding Committee in Madras, having communicated to the London Committee the position which affairs had now assumed, received their answer in the month of May 1835, dissolving their connexion with Mr. Rhenius, and directing the Secretary, the Rev. John Tucker, to proceed at once to Palamcottah, to receive charge of the Mission from Mr. R. and commit it to other hands. Accordingly it was arranged that Mr. Tucker should immediately leave Madras to fulfil the directions of the Parent Committee, and that I should follow him as soon as possible to Palamcottah. Mr. Blackman, my senior in the Madras Mission, being absent on sick certificate, at the Neilgherry Hills, I was the only Missionary in Priest's Orders available for this crisis in the Tinnevelly Mission. But, imperfectly qualified as I was, by only two years' acquaintance with the Tamul language and the Missionary work, to enter upon such a task, I could not decline it. In the next Letter I shall detail the circumstances attending and following these changes in the Mission which, as I have already intimated, proved to be of the most painful character.

This separation from the Church Missionary

Society of Mr. Rhenius, who was extensively known and deservedly loved in South India, caused a great sensation in the minds of all who took an interest in Missionary proceedings: for a long time public attention was directed to the act of the Committee and its consequences, and many were the discussions and disputations which arose upon it. It is my object simply to state the facts of the case in a fair and impartial manner, leaving every one to form his own judgment upon the case; and as I believe that all concerned will concur in the brief statement which I have here given, I will gladly leave it and conclude this Letter.

Believe me,
Yours very sincerely,
GEORGE PETTITT.

LETTER II.

My dear Friend,

My last letter brought me to the close of my two years' residence in Madras, and to the arrangement then made, that I should proceed at once to Palamcottah to undertake whatever duty might there await me, in consequence of the dissolution of the Rev. C. Rhenius's connexion with the Church Missionary Society. Associated with me in the Madras Mission, was an East Indian Clergyman,* who several years before had been admitted by Bishop Heber to Deacon's Orders; he was directed to follow me as soon as possible to Tinnevelly, in company with Mr. Edward Sargent, the European young man, whom I have mentioned as being under my care as a student, and who was now to assist us in our new sphere of labour.

Mrs. Pettitt and myself left Madras for Pa-

* Descendants of Europeans by natives are more frequently called by this name than by that of country-born, as less offensive.

lamcottah, the European capital of Tinnevelly, on the 1st day of June, 1835, on a journey of 400 miles by palankeen. You will perhaps wish me to describe this mode of travelling.

The palankeen is a kind of box, standing on four short legs, large enough for a person to lie down in, and high enough to sit upright in without his hat. It is neatly painted and varnished outside, while the inside is lined and trimmed,—sometimes elegantly,—somewhat like one of our own travelling carriages. You carry with you almost every thing required for your journey: bread, butter, tea, coffee, sugar, salt, Indian beer, with knives and forks, cups and saucers, tea-kettle, and many other articles of comfort; for although at the travellers' bungalows (houses built by the East India Company at the resting-stages on the road) you find shelter from the sun and rain, also tables, chairs, and generally a couch, pitchers for bathing, with a peon, or kind of policeman, to procure for you fowls, eggs, milk, and (if you wish for mutton) to buy a whole sheep from the neighbouring villages, and engage moreover, a person to cook your food, and another to fetch water—you will find none of those accommodations which we meet with in

an English Hotel or Inn. The palankeen is carried on the shoulders of men ; there are twelve bearers, six carry at a time, and when they require to be relieved, the other six who run by the side, change places with them. A thirteenth carries a flaming torch, and two others called *Coolies* (hired men) carry in tin boxes such luggage as you cannot stow in your palankeen, running professedly with, but frequently after, the rest. The whole party travel along at the rate of three and a half or four miles an hour. Those before and those behind, respond to one another in a sort of chant, uttering, " ho-ho, din-din," and other sounds as they go along, to keep one another in the step. The strain in which they repeat this chant is somewhat melancholy to an English ear ; and Europeans have sometimes been so distressed by the thought that the poor fellows were suffering under their weight, that they have got out and walked, to the astonishment of their bearers, who little thought that their marching song had excited a feeling of pity. I have myself not unfrequently been *ho-ho-din-dinned* into very uncomfortable dreams by the voices of these men continually going just behind my head. The

weight of the palankeen, when the traveller and his accompaniments are in it, is generally not less than 250 lbs., oftentimes much more, imposing a burden of from 40 to 50 lbs. upon the shoulders of each bearer. And yet these men will carry you forty miles in a night; they will keep up thirty miles for several nights in succession; and I know a set of bearers at Nagercoil, near Cape Comorin, who, if you allow three extra in number, and start a little earlier, will carry you forty-eight miles in one night. Mrs. P. with our child, two years old, actually was carried by them that distance, between 5 p. m. and 7 o'clock the next morning; and when I mention that these are native Christians of the Nagercoil mission, you will admit that their conversion to Christianity has not made them idle or self-indulgent.

But I must proceed with our journey. We set off from Madras in the evening, and the next morning found ourselves at Sadras, a distance of forty miles. Nothing particularly worthy of notice occurred till we reached Trichinopoly. Unfortunately in passing through Tanjore, I had not the privilege of seeing that venerable servant of God, the pupil and suc-

cessor of Schwartz, the Rev. Mr. Kohlhoff, as he had gone to Tranquebar the day before we passed through: we however spent the day very pleasantly with another Missionary of the Society for Propagating the Gospel in Foreign Parts, the Rev. V. Coombes, a young East Indian clergyman of genuine piety and excellent qualifications for the Missionary work, who has since been called away from his sphere of usefulness by death.

Our arrival at Trichinopoly was marked by an incident exhibiting one of those charms of Indian life among Europeans, which all who have returned to their own land so much desiderate. When we were leaving Madras, Captain C. of the Madras Corps of Engineers asked me with whom I was going to stay at Trichinopoly. I replied, that as I knew no one there, we should put up at the Travellers' bungalow. He objected to this, and said his friend Mr. B., the collector of Trichinopoly, would be happy to entertain us, and that he would write to him. Never having made an Indian journey before, I inquired what I was to do. "I will arrange that," said he; "you have nothing to do but to go to his house on your arrival." We literally followed his direc-

tions; and early one morning our palankeens were set down at Mr. B.'s door. I sent in my card, and Mr. B. was presently at the door, giving us a very cordial welcome. In the course of conversation, I was led to suspect that he had not been expecting us, and inquired whether Captain C. had not written to him about our coming? "No," said he, "not a word," with the most good-humoured smile at the consternation that he saw was seizing my mind. He laughed heartily, and said it was just like his friend Captain C.; and in a few moments all our anxiety was dispelled by the cordial reception we met with from Mrs. B. also, and the amusement which the circumstance that so disconcerted us afforded to them. We stayed several days in their house; nor, had we been their own relatives, could they have treated us more kindly. One of the days was a Sunday, in the morning of which I preached to the Native Congregation in the Fort, from the very pulpit which used to be occupied by the venerable Schwartz; and in the evening, in the same church, to the English Congregation of the Fort: for there is, under the charge of an English Chaplain, in the Cantonment two miles distant from the

Fort, another English Church, the burial-place of the lamented Bishop Heber.

We then proceeded as far as Mădŭra, perhaps the most ancient and celebrated city of South India, where we were kindly entertained, with some discomfort to themselves, by the American Missionaries, the Rev. Messrs. Todd and Echardt, who, with their wives, had just come over from Jaffna in Ceylon, and commenced a Mission station at this place. There was not at that time a Missionary of the Propagation Society resident there; although the Tanjore Missionaries had a small congregation of Native Christians under a Catechist, which they occasionally visited. I must not stay to describe the magnificent temples, and their sacred tanks; the stone choultry* with a thousand pillars; another far grander choultry of the great king Tirumal Naick, its superb throne of dark marble, and its excellent sculpture; or the truly splendid palace of the ancient kings of Mădŭra. The last is now partly in ruins, partly turned into offices for the administration of justice by the European magistrates. One sight there I must mention, which struck me forcibly as exhibiting the mutability of human

* A resting-place for travellers.

greatness. Mr. Echardt took me to the top of the grand hall of the royal palace, in the roof of which there is an opening—a trap-door I think, through which you can see the whole of the interior. Looking down perhaps sixty feet into the vast and magnificent hall beneath, I espied in a corner a kind of rug thrown across as a screen, and, behind it, discovered a party of beggars squatting fearlessly on the ground, and employed in boiling their rice for dinner! It was impossible not to sigh, as one's imagination flitted back a thousand years, and pictured to itself the splendour of the gay, the proud, and the glorious personages, who then fared sumptuously in that very hall, where beggars now, in unmolested repose, prepared their scanty meal.

While at Mădŭra, letters at length found me from Mr. Tucker, who had reached Palamcottah and communicated to Mr. Rhenius the painful intelligence of the Committee's decision. These letters requested me to stay wherever I might be when they found me, as negociations were in progress which might lead to my return to Madras. The state of affairs in Tinnevelly stood thus:—Mr. Rhenius consented to retire from the province, but his

brother Missionaries, the Rev. Messrs. Schaffter, Müller, and Lechler, sympathizing with him, and considering the decision of the Committee unjust, had determined to retire together with him, and had given in their resignation; the Rev. John Dēwăsăgayam alone, a Native Deacon, ordained several years before by Bishop Turner, having resolved to remain at his post. In the mean time a gentleman in the Civil Service, who had always taken a deep interest in the Tinnevelly Mission, becoming acquainted with the object of Mr. Tucker's visit, travelled a considerable distance to Palamcottah, with the view, if possible, of accommodating matters by negociation. A plan was proposed, by which Mr. Rhenius's colleagues were to remain in charge of the Mission, he retiring from it till a reference could be made to the Committee at home, on the condition that no English Clergyman should be sent to Tinnevelly in the interval. Mr. Tucker, unwilling to decide such a matter on his own responsibility, agreed to refer it to the Madras Committee; and, in consequence of this reference, I was ordered to halt on the road until their answer could be received.

Truly desirous of returning to Madras, and

anxious to escape the trying circumstances evidently awaiting us in Tinnevelly, we set off again for Trichinopoly—a foolish plan enough, but I was a young traveller,—and we again quartered ourselves upon our hospitable friends Mr. and Mrs. B. In the afternoon of the third day I had arranged to cross the great Cavery River to see the far-famed temple of Seringham, where there is a splendid collection of jewels and precious stones; but the same evening letters came, which informed me that the negociation was at an end, that the Missionaries were leaving Tinnevelly, and that I must hasten without delay to Mr. Tucker's assistance. The same night we were on our road again to the sound of "Ho-ho-din-din," and on the following Tuesday morning we arrived safely in Palamcottah, heartily welcomed by Mr. Tucker; by the Rev. John Dēwăsăgayam, who, though advancing in years, was full of energy and Christian love; and by the Catechists and Schoolmasters of the Mission also, who were then assembled at their monthly meeting. They had felt bitterly the departure of their beloved Ministers; and though they could not be expected to look with a very friendly eye upon perfect strangers com-

ing into their place under such painful circumstances, yet perceiving themselves left almost entirely without ministerial superintendence and counsel, they were prepared to receive us with good will, and certainly gave a very friendly greeting both to myself and also to Mr. Dent and Mr. Sargent, on their arrival about a week afterwards. I should add also, that Mr. Rhenius himself, on leaving, addressed a circular to the Catechists and people, exhorting them to receive in a Christian spirit the Missionaries who might be sent to them by the Church Missionary Society, and submit to their guidance.

I will now attempt a brief sketch of the province of Tinnevelly, and defer to my next letter, a description of the state of things in the Mission on my arrival there in June 1835.

TINNEVELLY is the name of the most Southern province in India, on the Eastern or Coromandel Coast. It extends almost to Cape Comorin, the Arambooly lines which separate it from Travancore being only about ten miles from the Cape. It is bounded on the North by the province of Madura, on the East and South by the sea; on the West by a chain of hills, called in South India, the Ghauts; some

of them more than 5000 feet high, and on the other side of which lies the province of Travancore. It is not so fruitful as some provinces of India, and yet it is not wanting in beautiful and fertile spots. It can boast, in places, of richly-cultivated plains, and especially of extensive rice-fields, dressed in the most beautiful green, stretching along the sides of its noble river, the Tambrapoorny, which, though it does not rank among the sacred rivers of Hindostan, is yet, in the rainy season, a magnificent stream, of considerable force and width. At its head are the celebrated falls of Pāpănāsum; and its width, at a distance of thirty miles from that romantic spot, may be judged of by the dimensions of a bridge built across it near Palamcottah, at the sole expense of Soolōchinam Moodaly, a liberal-minded Native, only recently deceased, who held a high situation in the East India Company's Civil Service, and spent half a lac of Rupees, or (£50,000) in its erection, the Company contributing only the services of their Engineer.* It was designed by Cap-

* I shall have occasion to speak of this Hindoo gentleman hereafter.

tain Faber, Civil Engineer of the District, after the model of Waterloo Bridge over the Thames, and successfully executed by Captain Horsley, his successor. It consists of eleven arches, each sixty feet in the span, with an extensive abutment at each end; the whole breadth of the river, therefore, when full, can scarcely be less than 800 feet. Before this bridge was built, the river was sometimes perfectly impassable for three days together; and we have had our letters waiting all that time on the opposite bank for an opportunity of being brought across. All down the sides of this river, and of the smaller rivers, as well as in all other places where a regular supply of water can be obtained, you will find the extensive rice-fields just referred to, which yield two harvests every year, distinguished by two different names, *Kar* and *Pisānam*. It may seem to agriculturists in England almost incredible that the same field is cultivated from year to year twice, without ever lying fallow, and always with the same grain. I am not learned enough in agricultural Chemistry to speak positively as to the cause of this fact, but, from conversation with the natives, I am led to attribute it to the action of the sun upon the

soil, by the intense heat of which all the stubble is decomposed. They also scatter over it the leaves of a wild shrub which are, in the same way, burnt up by the rays of the sun; and when the rain of the monsoon and the water of the rivers at length come upon this decomposed vegetable matter, a kind of manure seems to be produced, which is still further intermingled with the soil by the plough. The natives never expect a good harvest unless the heat in the dry season has been sufficiently intense to burn up completely the stubble of the former harvest.

An object sometimes found in the midst of these rice-fields, called a *betel-tope* or plantation, has often presented itself to my mind, as illustrating the reason of that admixture of the evil with the good in the Christian Church, which, though all lament, none can preclude. This *tope* is a spot enclosed by a slight hedge, and filled apparently with nothing but *ăgătti* plants (a slender kind of trees, somewhat like young poplars), growing near enough to each other to form, by their intermingled branches, a continuous and pleasant shade; but, on closer inspection, you will find everywhere interspersed among them, planted in the same soil,

and fed by the same water, another plant, too delicate and tender to bear by itself the scorching rays of the sun; but which, screened by the shade of its robuster neighbour, thrives, and furnishes the betel-leaf, so universally used by the natives of India, as an agreeable stimulant to the mouth. So much more valuable is this tender plant, that when it is gathered in, the *agatti* which defended it is sold for a trifling price, and eventually used as fire-wood. May it not be that, in the Church of Christ, merely nominal Christians are allowed to mingle with the genuine child of God, and to partake with him of all the means of grace, in order that he may thereby be screened from a severity of persecution, which would otherwise prove too much for his tender faith to bear?

Tinnevelly is also noted for its cotton, and for the palmira-tree. Wherever these grow, the country is almost barren of everything else; the cotton flourishes mostly in a black soil, which, after rain, forms mud so thick and tenacious, as to render it exceedingly difficult to travel through it. I have myself been obliged, on missing my road a little, to dismount from my pony, to enable the poor beast

to put one leg before the other, the mud almost touching the girth of the saddle, while I also was walking up to my knees in it, and bringing up my foot without a shoe. There are two kinds of cotton, one growing upon a tree, the other upon a small shrub. That on the tree grows in a large pod, so much like the fruit called the plantain, that the resemblance has suggested to the natives the only expression they have for the word *disappointment*. They say that the parrot sits upon the bough of the tree, waiting till the plantain, fully ripening, bursts its skin, and then finds out that it is nothing but cotton, which it cannot eat; whence a man expresses his disappointment thus: "*Ilagucku kāta killi āneyn.*" "I am like the parrot that waited for the cotton." The other and the far more useful kind, that which is exported, grows on a small shrub not unlike a currant-bush, in small pods; and is picked by thousands of women and children employed for this purpose in the fields during the season. Large quantities of it are screwed by powerful machinery at Tuticoreen, a town on the sea-coast, where several cotton-screws and an hydraulic press have been erected for the purpose by European merchants; and whence

ships convey it to China, England, and other parts.

THE PALMIRA-TREE abounds where scarcely anything else will grow, and flourishes most in a sandy soil, of which there is no lack in Tinnevelly. In the southern parts there are extensive forests of these trees, among which are interspersed only the palma Christi or castor-oil shrub, the umbrella-tree, as some have called it, which has at least as many thorns as leaves, and the milk-hedge, so called because, if you break it, a juice, in appearance like milk, flows plentifully from the broken part, which injures the skin, but not clothing. Mothers sometimes in great anger will beat their children with a switch of this hedge, the juice of which, entering the wale caused by the stroke greatly inflames it. The sand, however, is unfruitful only for want of water; for my brother Missionary, the Rev. J. Thomas, by multiplying and using wells at the Meignyanăpŭram station formed by himself, has turned a portion of one of the most sandy deserts I ever saw into an oasis, where every thing grows abundantly, including even grapes and pine-apples, equal in quality to any produced in the province. The palmira is a most

useful tree, and exhibits to my mind the peculiar care of Divine Providence toward those whose lot is cast in a barren land. It grows out of pure sand, almost without any care; its root, when young, can be eaten as food, and often is, by the very poorest natives. When it is grown, the natives of the Shānār tribe climb it, and by bruising and cutting the stem which grows out of its head, force it to yield, instead of a cluster of coarse fruit, a sweet juice called *Păthăneer*, which oozes out continually for six months together. To catch this juice they tie a small earthen vessel under the stem, and climb the tree twice, and in the extreme hot weather thrice, in each day, pouring it into a large vessel which the climber carries at his side. The wife or children of the climber receive it from him when he descends, boil it down into a coarse black hard sugar, called by Europeans *jaggery*, and which is used by builders to give consistency to their mortar, called in India *chunam*. The Shānārs, and others also, drink of the juice, and esteem it very wholesome; they also eat it in the shape of jaggery together with salt fish (a singular taste we should say), and the rest they sell to Native jaggery contractors. A smaller portion of it

is refined into a very good sugar, and also into sugar-candy. *The leaf* of the palmira, which in shape resembles a large fan, is used, when whole, for roofing their huts and houses, and, when cut up into strips, furnishes them with real leaves for books, documents, and stationery, upon which they write, or rather engrave, with sharp-pointed iron pens. Its *fibres* furnish them with string, and its trunk, when at length felled, with a strong and durable timber, of which the rafters and laths of almost all the roofs of the houses in Tinnevelly are constructed. Nor is even the root useless; for they dig it up, scoop out the inside, stretch a dried sheep-skin over it, and turn it into a kettle-drum, which they use at their feasts and marriages, and by the sound of which thousands of our Native Christians are assembled for divine worship.

I must not omit from this brief sketch of the Tinnevelly province, some notice of one lovely spot in it, especially since I have described the province generally as barren, compared with Travancore. The spot to which I refer is *Courtallam;* it is forty miles from Palamcottah to the north-west, near the range of mountains already noticed as stretching

down almost to Cape Comorin. The smaller river of Tinnevelly, as its name, the *Sittār*, implies, rises in the mountains about twenty miles north of Pāpănāsum, and after winding through the mountains and descending in several beautiful waterfalls, reaches the plains of Courtallam, rushing, after heavy rains, in wildest fury over a broad rocky precipice, of at least 200 feet in height. In a ledge of this precipice, half way down, upon which the stream ordinarily falls and is broken, there is a deep pool worn in the rock by the falling water, the depth of which is about forty-two feet, as there is no escape for the water but by overflowing at the top. This pool is always full, and while swimming in it, as I have often done, a person feels himself to be in about as cold and bracing a condition as he can possibly realize in India. Thousands of natives at the new moons, come to this waterfall, and to those still higher up the hills, to bathe in them, accounting it very meritorious. There are two large temples and many choultries here, and there is also a kind of altar outside a temple, with eighteen steps before it, to which natives come many miles to take oaths in settling cases of strife and litigation, as the

deity, supposed to inhabit that spot, is greatly dreaded as an avenger of false oaths taken at his shrine. The great waterfall and the whole place is named after the presiding deity *Courtallam*, and great are the benefits which the natives ascribe to his influence in this spot. At the new moon in August they hold a great feast there, to which not less perhaps than 50,000 persons come from all parts to bathe in the falls and return. There you will find Brahmins selling blades of a peculiar kind of grass, consecrated by themselves, to give efficacy to the waters. The natives tie them round their finger before going into the falls, believing that when the water washes it off, their sins go away with it. Occasionally *devotees* also come there "to be seen of men," with religious beggars and jugglers, and always people with articles of manufacture, as at our fairs. I remember seeing there a man bawling like a showman, and exhibiting a boy who could live beneath the soil. The poor boy was lying before him on his back, with his head and shoulders in a kind of gutter, dug for the purpose in sloping ground, and completely covered with earth. He was naked to the waist, having a pitcher filled with burn-

ing chips, resting upon his bare skin. The man was crying up this horrid sight as a miracle; but it could easily be accounted for by supposing a pipe for respiration passing from the boy's mouth, under his back, into the gutter. The boy was breathing with great difficulty, judging from the painful action of his chest. The object of this disgusting cruelty was to pick up a few coppers from the passers-by.

The rock of Courtallam is accessible by a flight of stone steps on one side, and by a sloping hill on the other; but you may see troops of *monkies* taking a shorter route than either, rapidly following one another over bare rocks so steep that you would pronounce it impossible even for those nimble animals to climb them; and many a time have I seen them going as unconcernedly as possible over these rocks, with their young ones clinging round them underneath, without at all impeding their motion. In the hills the most beautiful scenery meets the eye; in some places it is truly magnificent. I have never seen any thing in nature uniting more of grandeur and beauty than the pass between Courtallam and Travancore. For miles you may walk under the shade of trees

and creepers, in paths made only by the feet of the people, who cut wood or burn charcoal on the hills; and there are peaks, 5000 feet in height. One is said to be more than 6000. From the summit of one, seven or eight miles from Courtallam, where a small party of us slept at night, we beheld the sun distinctly rising over the sea, the shore of which was distant from us nearly seventy miles; and, on turning round, we beheld the country of Travancore, stretching towards the sea, on the other side of the peninsula. Even at that height we came upon the traces of wild buffaloes and elephants. The thermometer stood at 59^0 before sun-rise, the lowest, by far, that I have ever seen it in India. Indeed, in the plains of Tinnevelly I have never seen it lower than 74^0; and much more frequently, its average is from 80^0 to 100^0.

Near the waterfall before mentioned, there are, belonging to the Honourable East India Company, several extensive *spice-gardens*, in which coffee is cultivated, the quality of which is nearly equal to the best kinds grown in Ceylon; but the quantity is very limited. In the same gardens are excellent specimens of nutmeg, cinnamon, cloves, and other spices.

In the gardens of the few Europeans who have houses there, excellent Indian fruits are found, also good oranges, pine apples, lemons, pumiloes, or shaddocks; also very good green peas, cabbages, and other English vegetables. Strawberries and potatoes have been tried, but without success. The air of this place is most exhilarating, and when it blows strongly from the hills, bracing also; and hither, after the excessive and all but intolerable heat of April and May, the Europeans of Palamcottah, and a few from other parts, resort, to relieve their feelings and recruit their strength. This, however, cannot be done till the monsoon in the Travancore coast has set in and rendered it safe to do so; for it is a singular fact that this place, which is a delightful sanitarium for three months in the year, is not habitable by Europeans from January to the end of May. The precise cause is not ascertained; the fact, however, has been established by an attack of fever upon every European who has attempted to remain there even a few days during those months of dry and cloudless weather. But for the advantage of being able to resort at the proper season to so refreshing and invigorating a place as this, I can hardly think

that my wife and myself could have continued twelve years in the sultry plains of Tinnevelly, without leaving it even once on sick certificate.

Tinnevelly is not wanting in large and populous towns; in many of which, there are magnificent temples, and very respectable native houses, among the principal of which are Tinnevelly, Palamcottah, Trichendoor, Alvār Tinnevelly, Streevălăpătoor, Ambāsămuttram and Tencāsi. Tuticoreen, I have already mentioned, as the port on the sea-coast where cotton is shipped for England and China. *Tinnevelly*, the Indian capital of the province, is the largest of these towns, and contains the best native houses; some of them are very large and expensively built, though by no means, according to our taste, handsome; they are full of low rooms, small windows decorated outside with a profusion of small pillars and arches, which give a gingerbread sort of appearance to their domestic architecture. The word *Tinnevelly* is composed of three words, "*tiru*," (sacred); "*nel*," (rice in the husk), and "*veli*" (pro *veyli*, hedge or enclosure), and probably gains its name of "*the sacred rice enclosure*," on account of the ex-

tensive rice-fields which lie between it and the river. There are, as far as I remember, from sixty to seventy thousand inhabitants, of all castes and grades, in this town. Two large heathen towers, the highest, and in my opinion the handsomest of which is not erected to the gods, but is professedly a devil-temple, rear their heads amidst it. *Palamcottah*, the European capital, is about three miles east from Tinnevelly, and between these two towns; and nearer to the latter flows the Tambrapoorny before described. The word *Pāliangkōtei*, which in our mouths becomes Palamcottah, is composed of two words *pālian*, (a camp), and *kōtei* (a fort). It is a large oblong fort, or rather fortified town, having an inner and an outer wall, with a ditch, now dry, between them, and contains a native population of several thousands, who have among them a Brahminical temple, several devil-temples, and a mosque. Palamcottah is the head-quarters of the government of the province, and here are found the Sessions Court, the Treasury, and the Collector's Cutcherry. Within the fort is a cantonment, the quarters of a regiment of Sepoys, (native infantry,) and a detachment of artillery. There are also an arsenal, exten-

sive barracks, and a large jail for the whole province; while, just beyond its walls stands a newly-erected Hospital for the military, both European and native. Within the fort there is also a small Christian Church, built by a Brahminee woman who embraced Christianity, attached to which is a burying-ground, filled with the memorials of our countrymen, who lived not to see again their native land, and not a few of whom it has been my own painful lot to consign to their foreign resting-place. This church did belong to the Society for the Propagation of the Gospel; but as arrangements have been made since I left, for transferring the small native congregation connected with it to the Church Missionary Society, whose head-quarters are at Palamcottah, I suppose the Church also has been included. The whole of Palamcottah, however, is not within the fort. All the civil, and some of the military officers, live outside; the Church Mission Establishment also lies between the fort and the river. The European community assemble in the Mission Church once on the Sunday for divine service, and form, as may be supposed, an interesting congregation; and were all to attend as regularly as some do, it would not be

a small one for so distant a station. This you will see, when I mention that there are of the Civil Service, a Collector of Revenue, a Sessions' Judge, a Sub-Collector, with several Assistant-Collectors; and, in the Military, the usual complement of European Officers to the Regiment, an Artillery Officer, an Officer of the Corps of Engineers, two Surgeons for the two branches of the Service, a Conductor of Ordnance, several Serjeants, and the band of the Regiment, who are East-Indians, with more than thirty European Artillery-men. There are also other families, either European or East Indian, some of whom are subordinate officers in the Civil Service, and some not immediately connected with either the civil or military departments, and lastly, the Mission families, which I must now more particularly describe.

There are generally two Missionaries resident here: one being in charge of the native congregation in Palamcottah itself—and of many others in the country composing the Palamcottah district, of which I shall have to speak more fully in a subsequent Letter. The other Missionary has charge of the Palamcottah Seminary, a school for the superior educa-

tion of native Christian boys, and both take an equal part in the English duties of the Station. The former of these two was the post assigned to me, during the twelve years of my residence in the province; and for nine years of that time, there having been a Chaplain of the East India Company for only three years of it, the whole of the English services and duties devolved upon the Missionaries of the Church Missionary Society, and were gladly discharged by us without emolument from the East India Company, and without fees from the members of the congregation. Frequently there has been a third Missionary with or without his family, residing for a time in Palamcottah, almost exclusively employed for two years in acquiring the language previously to taking charge of the post of labour assigned to him; for it has become a rule in our South-India Mission, that no Missionary shall be burdened with the charge of a District, till he has acquired sufficient knowledge of the native language to examine schools, to preach with some degree of fluency, and to communicate with the catechists, school-masters, and members of the congregations on religious and secular matters. The

use of interpreters is repudiated by us as a great evil in the discharge of these duties. Although I must not here anticipate the description of our progress in the Mission, yet I ought to add that our establishment in Palamcottah has of late been considerably enlarged by the introduction of a printing-press, under the charge of an European, and the opening of an English school for the higher classes of native boys, taught by three East Indian masters; for conducting which, suitable buildings have been erected. We have therefore in Palamcottah, as I observed, a very respectable English congregation assembling in our Mission Church; and sometimes we have as many as twenty-five communicants at the Lord's table.

The road from the fort to the river, which is of considerable breadth and shaded by an avenue of trees, runs for about a mile in a straight line westward through extensive rice-fields, which for many months in the year present a most beautiful green to the eye, and over which, on the one side, you see clustering trees which adorn the banks of the river, as it flows onward toward the sea, and rising out of them an elegant octagon-house, belonging

to a native gentleman, and on the other the distant mountains before noticed, stretching down to Cape Comorin. By the side of this road, on the left, stands our Mission Church, which was built in the year 1826 by Mr. Rhenius. The name of *Trinity Church* was given to it by the excellent Bishop Corrie; when within its walls he admitted the Rev. John Dewasagayam to Priest's Orders. It was enlarged by myself at the close of the year 1840, by the addition of a chancel and other alterations, and in the year 1845, by the liberal aid of the European residents in Palamcottah and other friends,—the Bishop of Calcutta being the first contributor—I completed the erection of a tower and spire, 115 feet in height, which is seen at a distance of five miles in various directions, and it is at present I believe the only spire in South-India out of the city of Madras. Near the church, on the same side, is the Mission House in which I lived. It was built originally by the Rev. James Hough, when Chaplain of the East India Company at Palamcottah, and subsequently occupied by Mr. Rhenius. In the same compound (as we call the space and garden round our houses) there is a smaller house in which

the third Missionary generally resides, while he is acquiring the language, and also a girls' school, containing from twenty to thirty native Christian girls, preparing for usefulness in the Mission as teachers. On the eastern side of the Church stands our new printing establishment, including both a printer's house and offices, and also the English school for native heathen and Mahommedan boys, before referred to. The latter I built in 1845. It contains one large room, 45 by 20 feet, with a verandah all round, supported by Tuscan pillars, in which, however, two small rooms are partitioned off as class-rooms. On the other side of the road is a small native Tamul school for poorer children, and a few native houses, beyond which, and at a distance of about a hundred yards from the road, is the second Missionary's residence, with the Palamcottah seminary in the same compound. In this newly-built school, which has two rooms, fifty feet in length and twenty-two in breadth, with three smaller rooms, are educated and boarded about fifty native boys, sent from the different Mission Stations to be trained for employment as schoolmasters, readers, and catechists. It is intended to increase

the number ultimately to seventy. Nearer to the fort is a kind of native hospital for poor and sick natives, called *The Friend in Need,* in which are kept about fifty persons —aged, blind, lepers, insane, and orphans. It does not belong to the Mission, but originated with a gentleman of the Civil Service, and is supported by the contributions of the European and native gentry; yet the management of it from the first has chiefly devolved upon the Missionaries of the station. Not far from this is the Mission burying-ground, in which may be seen the monument of Mr. Rhenius and two of his children, and the tomb-stones of several native Christians, one of which we erected to the memory of little Poonāchi, an interesting native girl in our female boarding-school, who died of cholera at the early age of about ten years. Her happy death I shall afterward have occasion to notice. It is needful here to remark that I have described Palamcottah as it is now, not as it was when I arrived there in 1835, since which it has greatly improved in many respects.

You will perhaps ask me whether we have any shops in Palamcottah. There is one kept by a Parsee merchant. This supplies the

European community with all such articles as they do not order directly from Madras, or cannot obtain from the native bazaars. There you may purchase every thing used on a European table, besides drapery, grocery, pictures, stationery, house and kitchen furniture, cutlery, braziery, simple medicines, gigs, saddlery, palankins, trinkets, jewellery, needles and pins, elegant specimens of Chinese workmanship, common children's toys and sugar plums. Belonging to this Parsee merchant there stands on the plain beyond the fort a circular brick building about ten feet high, and of the same diameter, open at the top, and having now nothing inside but the bare ground and a few bones. It is the tomb, if so it may be called, of his father. It is the custom of the Parsees to lay the bodies of their dead upon the bare ground, that the particles may mingle again with the elements, either by evaporation, or by the swifter process of dispersion effected by kites and crows.

Let me here append a statement of *the population* in the province of Tinnevelly; upon which however, though it is the government census, perfect dependence cannot, I think, be placed, owing to the difficulty of getting true

statements from the natives. For instance, if a native has many children he would be afraid to mention the whole number when a census is taken, lest the gods or demons should be jealous or angry with him for boasting, and take away some of them by accidents or disease. The number, therefore, is probably rather below than above the truth.

Population of the Thirteen Tālooks, or districts under native Magistrates, in the province of Tinnevelly, in the years 1845-6, *including Hindoos, Mahommedans, and native Christians, both Protestant and Roman Catholic; of which however the Hindoos form probably nine-tenths.*

FULL GROWN.

Male.		Female.		Total.
332,927		372,377		705,304
		CHILDREN.		
202,647		168,315		370,962
535,574	+	540,692	=	1,076,266

"You will also ask me respecting *the climate* of Tinnevelly. Being within nine de-

grees of the line, it will easily be supposed that the heat is great and of long continuance. The first three months of the year however are very delightful, when the prevailing wind is from the south. The natives distinguish this season by the name of *Vásănthă kălăm*, the beautiful time. There is, properly speaking, no spring, but this season approaches nearest to it. From the middle of March to the end of May is our very hottest season, during which, though in some years we have April showers, we have generally neither rain nor cloud. The thermometer ranges in the shade from 86° to 100°, and oftentimes for days together, it stands at 96°, and occasionally at 98°, till nine o'clock at night. I have seen the thermometer fall from 100° to 86° in the space of twenty minutes, by the excessive rain of a thunderstorm. The nights during this season are exceedingly oppressive, and some persons sleep the whole night under a punkah, which is kept in constant motion by a native servant, who, sitting outside, pulls a rope connected with it, which passes through the wall. We rise early, rather to refresh ourselves by a ride or walk in the morning air, than feeling re-

freshed by the night; but no sooner has the sun raised himself into the cloudless horizon than we hasten home again from his scorching beams. Notwithstanding all this, there is something very cheerful and animating in the heat of this season, and most persons enjoy in it excellent health. The cold-bath, a great luxury, is resorted to, by all except those in whom it produces feverish symptoms, and the swimming-bath is a very favourite mode of enjoying cold water. During the excessive heat of these months the sea-coast affords a considerable relief from its intensity to as many as can resort thither. From the beginning of June to the middle of August the heat of the plains is mitigated by clouds and occasional showers, which come across the mountains from the Malabar coast, where the south-western monsoon is at that time prevailing, and constitutes what, on the Coromandel coast, is called the petty monsoon. But the month of September and part of October form perhaps the most distressing, though not quite the hottest season of the year; for not only has the sun returned upon us again from his northern journey, but there is an almost intolerable closeness in the air, caused by a lull

of all the winds prior to the monsoon of our coast; while the ground has become parched to an extreme degree by the long continuance of hot weather. From the middle of October commences the north-east monsoon, which early in November is generally at its height. It is distinguished rather by the torrents of rain which it pours upon us, suddenly swelling the rivers and filling the tanks to overflowing, than by violent storms of wind, although these are not unfrequent. In December, 1845, Tinnevelly was visited by a tremendous hurricane, which threw down in one night more than a hundred thousand trees, and occasioned the loss of many lives. Till the end of the year we are liable to heavy rains, with intervals of pleasant weather; but the enormous quantity of musquitos and other insects that fill the air, and the incessant croaking of frogs in the pools and rice-fields (which oftentimes in the night deceives new comers into the belief that they are surrounded by flocks of bleating sheep) greatly take away from our comfort at this season. Nor are we free from the annoyance of dangerous reptiles, especially after rain—scorpions, centipedes, and snakes. Among the latter are the Cobra Capella, or

hooded snake, and one scarcely less poisonous, about two feet long, called Yettádipambu, the eight-pace-snake, so called, because the natives say that a person bitten by it will never be able to walk more than eight paces afterward. I had myself a most providential escape from one of these snakes. In one of my visits to the country congregations, I had held evening service at Meignyanapuram, before it became the residence of a Missionary, and as it was very hot, I slept in my palankin in the open air. Early in the morning the bearers took up the palankin, and carried me seven miles to Satankullam; and when, on my arrival, the pillow on which my head had rested was turned over, to take out a change of linen, an eight-pace-snake was found under it just in the act of rearing its head. It must have crept up the leg of the palankin during the night, and nestled, probably for warmth, under my pillow, sleeping there undisturbed for several hours till my journey was at an end. When I had killed it, and saw it lying dead on the ground, a shudder for the first time came over me, at the thought that I might myself, by that time, have been in the same condition, but for the protecting care of Almighty God.

Many are the dangers and escapes of this kind recorded to have occurred in India, not all of which have so happy a termination; but yet Europeans living there have less dread of these reptiles, than persons in England generally suppose. Imagination, happily, in such matters is greater than the reality.

I must add a few words respecting our Tinnevelly *animals:* and first the domestic. *Poultry*, or rather fowls, are abundant and cheap. Ducks, geese, and turkeys are reared by ourselves, and can seldom be bought in the bazaars. We purchase a good fowl for sixpence. The pasturage being good, though not very abundant, the cattle thrive better than in the island of Ceylon. The *sheep* are small, and have no wool, but hair like goats; indeed sheep and goats are so much alike, that there is no proper name for the goat. In Tinnevelly a sheep can be bought for half-a-crown, and even less; a leg of mutton for sixpence or sevenpence. The palankin-bearers always, after a night's journey, come to you rubbing their shoulders and turning up their feet to show you, and ask for *a sheep* as a present; and now and then you give them a rupee to buy one for their dinner. Fed mutton is

much dearer. Beef is a great rarity, but even for that we pay only threepence or fourpence a pound: pork and veal are seldom on our tables. Though meat and provisions are cheaper in Tinnevelly than in Madras, we have of course to pay more for all articles of European merchandise, because of the distance inland. You will see therefore that we have nothing to complain of in these respects; our wants are all supplied, and many comforts are added.

The *horses* of Tinnevelly are small and wretched, and used only by the Natives; those which Europeans use are brought from other places. The Cape of Good Hope horses, Arabs, and Pegu ponies, are the most valued. The latter will fetch from £20 to £35; and are free from the tendency to become weak in the loins, a disease by which so many of the large horses are attacked in India, and rendered irrecoverably useless. *Bullocks* are universally used by the Natives for drawing their carts and hackeries (small riding-carriages), and in some places by Europeans and East Indians. They are yoked and driven in pairs by a man who sits between them on the pole, guiding them by a rope which passes through their

nostrils; and when this mode of control proves ineffectual, or too tardy in its operation, he supplies the want of power by pulling with no great gentleness at their tails. I have myself travelled in a bullock-carriage eight miles within an hour; but this is more than double the usual speed. The common bullock-carts, upon which articles of merchandize, furniture, military stores and equipments, are conveyed, and in which the Natives themselves travel, seldom proceed so rapidly as three miles an hour. Eighteen days from Tinnevelly to Madras, about 400 miles, is considered a quick journey for them to make. It is amusing to observe a Native's countenance, when you tell him first about our railway speed—fifty miles an hour! He says, Yes, without any surprise: and you can see, that though he dares not question Sahib's veracity, he has no doubt that you are taking advantage of his ignorance.

The *wild animals* are numerous. The *jackal* abounds in the fields; they come in troops at night, and their yelling is sometimes fearful. The Natives say that they catch crabs by a trick worthy of being immortalized in Æsop's Fables. They put down their long tails into

the crab's hole, and as soon as the crab seizes its supposed prey, it is drawn up out of its quiet home by its too cunning enemy, and becomes a prey itself. There are many wild *antelopes*, and I have often seen them bounding across the plains, or browsing in herds near the smaller hills. Wild *hogs* are found among the high grass near the mountains; and officers not unfrequently form parties for hunting them, of which the native ryots (cultivators) are very glad, as these animals destroy their grain in the night. In the hills there are hyenas, tigers, and elephants; the two latter kinds furnish good sport for Europeans; and many bold Natives delight as much as they in the dangerous enterprise. I have myself passed over the traces of both tigers and elephants on the hills; and a cheetah, which had killed a cow that supplied us with milk when staying at Courtallam, was shot by an officer, when it returned to feed upon the carcase, not a quarter of a mile from my house. I once saw a native *tiger-trap*. It was a sort of large cage on wheels; there were two departments, in one of which they place a dog as a bait, in the other, which is larger, there is a door which drops down as the tiger, attracted by the yell-

ing of the poor prisoner, enters to seize him. The dog, though safe, by the partition between himself and his fellow-prisoner, can hardly be supposed to pass the rest of the night in comfort, even when used to it.

There are tame *elephants* in Tinnevelly as well as wild ones, and they have a very fine one, at least ten feet high, at the principal temple in the town of Tinnevelly. After the hurricane, of which I have already spoken, it was brought into my garden to raise a large mango-tree which had been blown down, and which I had in vain attempted to raise to its upright position again by the combined efforts of about fifty men. He accomplished the work, and there it still stands. At Allepie on the other coast, I have seen these elephants *piling timber*, in the following manner: A rope is tied round the log. One elephant standing over it, seizes the rope with his teeth, and drags it along to the pile upon which it is to be laid, and returns for another. Another elephant near the pile then lifts one end of it upon a large log, lying transversely at the foot of the pile; after which, untying the rope with his trunk, he flings it to his keeper, who ties it on again lower down. This done, he raises

it till the end rests on the already piled logs The rope is tied lower still, and he then puts his fore feet on the transverse log, and lifts it further and further, till the greater half being over the pile, the other end ascends of itself. It then needs only to be pushed along level with the other logs; and this the noble and sagacious beast accomplishes by placing his forehead against it and pushing with his whole weight. Having at length accomplished it, he comes to the spectator, and going upon his knees in the best way that an elephant can, winds his trunk over his head to make his salam, and roars out his salutations; for which, not he, poor beast, but his driver, gets the reward. I cannot refrain from adding here two anecdotes, one of which strikingly displays the power of habit, the other the almost human sagacity of this wonderful animal.

The Tinnevelly elephant, which raised my mango-tree, was seized with madness (as they frequently are for a season) while a Brahmin at one of their feasts was sitting on his neck offering a pot of ghee (clarified butter) to the idol. The keeper, whose seat the brahmin had assumed, was standing before the elephant, when the huge beast, suddenly seized by the

madness, rushed at him, threw him down, and stamped on him. The priest soon alighted and retreated as quickly as possible out of harm's way; while the elephant went forward into the temple, smashing the small lamps on both sides the entrance with his trunk. The son of the poor keeper, not staying to bemoan his father's death, followed after the elephant, climbed up his tail, ran along his back, seated himself on his neck, and struck him with his mahout (iron hook). Instantly the animal, mad as he was, yielded to authority, obeyed the well known sceptre, and allowed himself to be secured with ropes without doing any further mischief.

The other anecdote was told me by the lady who herself forms part of the story. The Dewan or prime minister of the Rajah of Travancore sent an elephant with his keeper to Nagercoil, near Cape Comorin, to pile timber; and with him a letter to Mrs. Mault, (the talented wife of the Missionary of that name, who has for thirty years faithfully and successfully laboured there in connexion with the London Missionary Society,) requesting her to see the elephant fed every day, as he could not depend upon the honesty of its keeper. The elephant

was brought daily before the raised verandah of the house, and the man standing before it showed the rice allowed for its meal. One afternoon Mrs. M. complained that the quantity was less than usual, and charged the keeper with filching it. The man looking up, earnestly protested against the accusation, and not being believed, said, "What, Ma'am, would I rob my own dear child!" at the same time raising his hands as the Natives do, to give energy to his protestations. At this moment the elephant quietly put his trunk round the man's waist, untied the bulky cloth which the Hindoos wear as a kind of girdle, and let out upon the ground before Mrs. M. the rice which his paternal keeper had stolen from his meal.

I fear that I have extended this letter to an unreasonable length, and detained you too long from the narrative of our Mission affairs; information of this kind however, may be interesting, both to those who have, and those who have not seen India. I will resume the narrative in my next.

Yours, &c.

LETTER III.

My dear Friend,

Having detained you by a long digression upon the peculiarities of the province of Tinnevelly;—I must now resume the narrative, returning to the time of our arrival in Palamcottah.

The catechists and schoolmasters, as I stated, were assembled from all parts of the Mission at the usual monthly Meeting. We arrived on Tuesday morning the 30th of June, having made an effort to reach the place before they should disperse. It had been usual to conclude this meeting (held partly for enquiring into the affairs of the congregations during the past month, and partly for the personal instruction by the Missionaries of these lay-agents) with the administration of the Lord's Supper. I was anxious also to be present on this occasion, as Mr. Tucker was unacquainted

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with the Native language. The number of catechists and assistant catechists then employed by the Church Missionary Society in Tinnevelly was about 120. How many were in the habit of attending the Lord's Supper, I do not remember, but I think scarcely a third. There was a difficulty in respect to the mode of administration which gave Mr. Tucker and myself some anxiety. Mr. Rhenius had administered it to the communicants in a sitting posture, and they passed the cup from one to another in the body of the Church, there being at that time neither chancel nor communion-rails. What were we now to do? to introduce a change, and run the risk of offending their prejudices immediately on our arrival, or to depart from our own mode of conducting the service with the hope of introducing it at some future time? We did not as Churchmen feel at liberty to adopt the latter alternative, even had we deemed it good policy. We therefore brought the subject before the catechists at the close of the day's business, stated to them the mode of administration prescribed by our Church and always observed in the English congregation, and signified our intention of administering it in

that mode in the evening; at the same time telling them, that while we should be glad to see them all receive it in the same posture as ourselves, we did not wish to insist upon it in the case of those who might feel a conscientious scruple against it. They all without exception knelt. Two days afterward, when the catechists had returned to their villages, and the accounts were made up, some dissatisfaction arose in the mind of Mr. Tucker with respect to the integrity of the head catechist in the Mission, who had been the principal man of business in conducting its affairs under the Missionaries. We accordingly talked over the subject together, and agreed to point out to him the causes of dissatisfaction, and to warn him against their recurrence. Finding himself suspected, and considering himself too important to be dispensed with; anxious also to maintain his influence in the Mission unimpaired, he resolved to give in his resignation, and did so, nine or ten days afterwards, when on a visit to some of the villages. After deliberation we accepted it, and from that time this man determined and laboured to exert the whole of his influence to effect the return of Mr. Rhenius to Tinnevelly.

Our arrangements for conducting the mission at first, were these : Mr. Tucker remained at Palamcottah, attending to the general business of the mission, the extent of which may be judged of by considering that there were 120 villages where catechists were stationed, with about seventy smaller villages attached to them, in all of which there were natives under Christian instruction, whose total number in the whole of these widely-scattered villages amounted to more than ten thousand souls. There were also about sixty schools in different parts of the district, some in villages under Christian instruction, and many in towns altogether heathen. A few of these villages belonged to the Mission, or to a Society formed by Mr. Rhenius with the view of purchasing small spots of land for the formation of Christian villages, called "*The Dharma Sangam, or Native Philanthropic Society,*" the affairs of which were managed at Palamcottah, as the head-quarters of all the Missionary operations. There was also the seminary before mentioned, containing about 30 boys, which though taught by native or East-Indian teachers, required the constant superintendence of the Missionary. Palamcottah being an Euro-

pean station without a chaplain, the English duties also devolved, not as a matter of appointment, but as undertaken voluntarily and from custom, on the Missionary. There was therefore constant occupation for a clergyman in Palamcottah itself, and Mr. Tucker remained there, while we, the Missionaries, travelled among the villages to become acquainted with the people and pursue the Missionary work. My first visit of this kind was made in July, commencing on the 15th, in company with the Rev. John Dewasagayam, the native deacon before mentioned, and Mr. Sargent; the latter examining the schools at the villages, while Mr. John (as he is usually called) and myself, visited the native congregations, examining them in the lessons which both adults and children were in the habit of learning from the catechists, and holding divine service with them. We spent twelve days among them, having service twice, and sometimes three times each day, as well as on the Sundays, and everywhere we met with a hearty reception. We returned, having visited two districts in the west, containing twenty-two large villages, and a few smaller ones adjoining.

I must here mention that the villages under instruction had been classified by Mr. Rhenius under *ten districts*, arranged for the convenience of being visited from Palamcottah, where all the Missionaries at first resided. Each district had its *Inspecting Catechist*, whose business it was to travel through it once in each month, to see that the other Catechists were doing their duty, and the people making progress in learning and order; as well as to correspond with the Missionary on any matters of importance that might arise during the month. He kept a journal of his proceedings, as indeed all the Catechists did, which was delivered to the Missionary at the monthly meeting. Of these ten districts, two had in Mr. Rhenius' time been placed under the charge of the Rev. P. P. Schaffter, for whose residence a substantial bungalow had been erected at Satankullam, twenty-five miles *south-east* of Palamcottah. Another bungalow built at Dohnavoor, in the tenth of these districts, near the hills to the south-west, had been for a time occupied by the Rev. C. Winckler, who had however left the Mission some time before the rupture between the Church Missionary Society and Mr. Rhenius.

The most extensive, though not the most promising of these districts was the ninth, which reached sixty miles north-west, to the large town of Streevalapatoor, and had also, attached to it, one congregation among the hills in the Madura province, at a distance of 120 miles. By continuing our visits to the villages from month to month, we had personally visited nearly the whole of the congregations in all the districts excepting the ninth, within the space of four months, and some of the villages more than once ; and had made ourselves acquainted with the people of the congregations, their progress in knowledge, the system of conducting the Mission, and, so far as was possible in the time, the character of the Catechists and Schoolmasters employed in it. We altered nothing,* but conducted all things in the same manner as the late Missionaries, reserving any changes that might seem needful, till we had become thoroughly acquainted with the state of the Mission, and should have sufficient experience to guide us.

I must here mention the *Societies* which had

* The change in the mode of administering the Lord's Supper, did not affect the village congregations, as at that time it had not been administered among them. Indeed few of the people were then even baptized.

been established by Mr. Rhenius and his brother Missionaries. I have already mentioned one, the Native Philanthropic Society, the chief object of which was to purchase villages, upon which to settle persecuted Native inquirers, who might not be allowed by their heathen neighbours to have a place of worship in the town or village where they were living. This, however, was not the first Society formed in the Mission. It was preceded by a *Religious Tract Society*, in connection with that existing in London, from which it received an annual grant of printing paper, being common both to the Tinnevelly and the Nagercoil Missions. The Tracts were written by Mr. Rhenius and Mr. Mault of Nagercoil alternately, and were printed at the Mission press in the latter place. They were all in the Tamul language, and amounted to about eighty, at the time of which I am speaking. There was also a Society for the relief of the widows and children of such Catechists as might be taken away by death, called *The Catechists' Widows' Fund*, which had been established nearly a year when I arrived. There was also a small fund raised in each district, by contributions in the places of worship, under the

management of the Catechists, assisted with occasional donations, and superintended by the Missionaries, called *The Poor Fund,* the object of which was to furnish occasional relief to the poor and sick in the congregations. As I shall have occasion to mention these Societies again, I will only remark here, that we found them, the latter perhaps excepted, in a flourishing state, and gladly gave them our countenance and aid.

But while matters were proceeding in this satisfactory manner, and new accessions of persons renouncing heathenism and placing themselves under Christian instruction were reported each month by the Catechist, a secret plan was being acted out under the able management of the late head Catechist, whose resignation we had accepted. It is not needful for me to enter further into particulars than to say, that this person, taking advantage of the affection most justly entertained by the Catechists for their late Ministers, formed a discontented party among them, corresponded with Mr. Rhenius, then just settling as a Missionary near Arcot, about seventy miles from Madras, and both by his own representations, and by distinct invitations in the form

of petitions, which he induced his party to sign, produced and strengthened in Mr. Ṛhenius's mind the idea of returning to Tinnevelly.

We had obtained some information respecting the designs of this disappointed man, and made some inquiries of the Catechists themselves; but, cheered with the satisfactory state of things in the Mission, and conscious of being able to demonstrate it to others, we entertained no serious apprehension that any great evil would result from his endeavours. It had now become needful for Mr. Tucker to return to his own duties at Madras, and as I had already visited the greatest part of the Mission, and become accustomed to the management of its affairs, Mr. Tucker departed from us on the 26th of August.

On the following Saturday, the 29th, the usual Monthly Meeting commenced by the assembling of the Catechists and Schoolmasters from all the districts, who reported the accession of no less than 130 families, containing about 500 souls, in their numerous villages, who during that month had come under instruction. That day will always be remembered by me on another account, for

early in the morning of it, my eldest child was born ; given, as I have often thought, to divert and relieve my mind, by the attention I was sometimes obliged to pay to him, under the pressure of an increasing series of anxieties and excitements, which commenced that very evening, and lasted for more than three long years. After evening prayers in the Church, with which these monthly meetings always commence, many of the Catechists who had assembled, and one of the Inspecting Catechists, were drawn together by the disaffected Catechist and induced to sign a petition to the Committee, complaining of the proceedings of the present Missionaries, and for the first time intimating that their consciences were aggrieved by forms and ceremonies, and requesting that Mr. Rhenius and his brethren might be restored. The petition itself was delivered to me by a body of Catechists after evening prayers on the following Monday, and great was the anxiety which it caused, especially as I had ascertained that communications were going on between Mr. R. and them. It made me feel the necessity of Hezekiah's resource. On the following days I entered upon a series of inquiries and examinations respecting the

authors of the petition, the mode of obtaining the signatures appended to it, and the truth of its statements. While conducting these inquiries, no less than thirty-six Catechists, without permission or notice, returned to their villages by the persuasion of the individual before alluded to; but a few days afterwards, when they found that I had dismissed them from their situations and made arrangements for dispensing with their services, they returned, humbly acknowledging their fault, and asking forgiveness; and some of them did this with such evident sincerity, that, amidst all the confusions which afterwards took place, they never could be shaken from their attachment to the Church Missionary Society.

A duplicate of this petition was sent to Mr. Rhenius, inclosed in a letter addressed directly to him, and in a few days the original which had been put into my hands, was forwarded as requested to the Madras Committee; with all the information respecting it, that I had been able to obtain. It was natural to suppose that Mr. R., who had before this arrived at the conviction that he ought never to have left Tinnevelly, would be under a strong temptation to regard this communication as a call to return. He

accordingly hastened to Madras, assembled his friends, expressed his intention of going to Tinnevelly to inquire into the state of things, and to take such measures, when there, as he might deem necessary, and asked their assistance and support. Although not perfectly satisfied with their response, he returned to his brethren at Arcot to make preparations, and while there, further letters reached him from his native correspondents in Tinnevelly, giving their own account of my proceedings upon the presentation of their Petition, and urging strongly his immediate return. He then determined to proceed at once to Tinnevelly, announced to his friends his resolve, threw himself upon their support, and on the 22nd of October arrived with his family at Palamcottah.

It is not necessary to detail more fully than I have done in this brief sketch, the circumstances which led to this act on Mr. Rhenius's part, by which a long season of division and a painful series of troubles were introduced into the Mission. Much was written, and much was published on both sides, to which, however needful at the time for the elucidation of truth, it would be unwise and improper now to do

more than thus allude. Happily, by the over-ruling providence of God, the evil has entirely ceased, and days of peace have long since supervened. We can even look back upon that dark, and at one time, apparently hopeless, season of trial with comfort, perceiving that it has proved conducive to the spread of the Gospel and the spiritual welfare of the Mission. We may therefore enter with the less reluctance, upon the painful events of that time of trial and division, in our next Letter.

Yours, &c.

LETTER IV.

My dear Friend,

The preceding Letters have detailed the circumstances which led to Mr. Rhenius' separation from the Church Missionary Society and its Mission in Tinnevelly, and also the circumstances which led to his subsequent return, just four months after the time that he had delivered over the Mission into the hands of the Rev. J. Tucker, and departed from the province. I must now give a brief outline of the occurrences which followed. The whole particulars were at the time published in pamphlets by Mr. Rhenius, Mr. Tucker, and myself; and newspaper controversy kept the matter a long time before the public. The general question also was discussed in pamphlets by Mr. Strachan and Mr. Groves, who, though no longer now resident in India, both

felt deeply interested in the question ; and an account of the same transaction has since appeared in the Memoir of Mr. Rhenius by his eldest son. The excitement of that painful season of perturbation in the history of the Tinnevelly Mission having now happily passed away, it will be sufficient here to give a very brief account of it, presenting only, as in a sketch taken at a distance, the most prominent features of the scene.

Mr. Rhenius, as before stated, arrived in Palamcottah on the 22nd of October 1835. Several of the Catechists, and one Inspecting Catechist, who had ceased to be connected with the Mission, and one or two others, being apprised of his approach, met him on his entrance into the province, many miles before he reached Palamcottah. His first act was to prepare a circular addressed "to those who wished his return to Tinnevelly," directing the Catechists and head-men of the Native Congregations to meet him at Palamcottah on a certain day. These circulars were carried round to all the congregations and catechists who were known or even supposed to be favourable to Mr. Rhenius's return, by the catechists who met him, and others employed

by them; and, as a matter of course, their best endeavours were used to induce as many as possible to comply with it. On the day after his arrival, and after sending those circulars, Mr. Rhenius called on me, but departed without alluding to the object of his return. I then immediately dispatched circulars to all the catechists, urging upon them not to obey any order or circular whatever, which might direct or invite them to leave their posts of labour, to which my signature was not appended; and the next day I returned Mr. Rhenius's call. In the course of our conversation, which at length turned upon the subject of his re-appearance in Tinnevelly, I offered to afford him every facility for inquiring into the truth of the representations which had been made to him, and of the present state of the Mission; but at the same time expressed strongly my doubts whether his object really was fair inquiry; and among other reasons—for such doubts, referred to the circumstance of his having dispatched the circular just mentioned to the catechists and congregations. I even offered to attend such a meeting as he had summoned in that circular, to produce any notes or documents bearing upon the ques-

tions at issue, and enter fully into the investigation of the whole matter, if he would only recal his circular, pledging myself to issue one immediately, inviting them to come to Palamcottah at the very time mentioned in his. To this however he would not agree, and as I could not consent to meet catechists and others under my charge, who would have left their posts in obedience to an order of Mr. Rhenius, and in disobedience to my explicit directions to remain in their several villages till they should receive further directions from me, this attempt at friendly negociation failed, and hostility began. The question now was unavoidably proposed to the minds of all in the Mission, whether they would remain in connexion with the Church Missionary Society, or leave it to join Mr. Rhenius.

Under ordinary circumstances the catechists and school-masters would have met about a week after this at Palamcottah, for their usual monthly meeting; but as it would have put a temptation in their way to have assembled them there, by bringing them within the reach of Mr. R.'s catechists, I arranged to meet them in three parties, in different parts of the Mission. It was a most anxious season with us,

and our anticipations of good were far from sanguine; indeed I think this was, upon the whole, the most anxious and trying season I ever passed through, before or since; for I appeared to myself like a man compelled to wade through a swollen river, the waters of which, already to the neck, were threatening to increase and carry him away with its stream: but the result was highly satisfactory. It was exceedingly gratifying to find, after the meetings were held, that the larger portion both of the catechists and congregations, and the whole of the inspecting catechists (excepting the two who had previously left us) remained stedfast in their adherence to the Society.

Mr. Rhenius held his assembly of catechists and people at Palamcottah, as appointed in his circular, and a few days afterwards sent me an official statement of the result, announcing also, as had been expected, that he had resolved to remain in Tinnevelly and take charge of that portion of the Mission which had attached themselves to him. His statement was, that forty catechists and sixty-five congregations had separated from the Society, and requested him to take the charge of them. This statement, so far as the con-

gregations were concerned, was scarcely correct at the time, but subsequent efforts rendered it so, as may be seen from the state of the two parties when it was more correctly ascertained, two months afterwards, at the close of the same year. The results of the division stood then as follows:

CONGREGATIONS LARGE AND SMALL.

With the Society.	With Mr. Rhenius.	Neutral.	Divided into two parties.
176	67	15	35

To our minds this result was far more gratifying than I had ventured to anticipate, for it was naturally to be supposed that many more than these would have yielded under the impulse of affection towards their well-known and justly beloved Minister, whom all, had he been restored by the Committee of the Society, would have received again with joy. I can account for the fact of so many remaining with us, only on the following grounds. We had visited the Native Congregations constantly and very extensively, as I have before observed; and when it was certain that Mr. Rhenius would return, we had explained both to the Catechists and to them, the causes of dispute between the Society and Mr. R.; the

claims of the Society upon their attachment; and the evils likely to arise, both to the Native Christians and the Missionary cause in the district, from the introduction of divisions and party spirit. We assured them too of our determination to remain at our post, as the Missionaries of the Society, under all trials and discouragements, as long as a single congregation adhered to us; an assurance which produced confidence in their minds, and restored it where it had been shaken by reports that we should soon be recalled, or quit the province in despair. Feeling moreover the difficulty of our position, and having discovered enough of the native character, even when brought under the influence of Christian truth, to know that Mr. R.'s return must prove a source of perplexity to their minds, we humbly and earnestly, I trust, committed our anxieties to God in prayer. It was impossible therefore for us not to rejoice with heartfelt thankfulness when we discovered, after the first commencement of division, that so large and respectable a portion of the Catechists and Native Congregations remained stedfast in their attachment to the Society.

Our anticipations that it would prove a sea-

son of trial and strong temptation to the Native Christians and their Teachers, were fully realized. I desire to throw the veil of oblivious charity over the proceedings of the Catechists after the division which had now been established, and I will do so to a great extent; this however would not be a faithful account of the history of the Tinnevelly Mission, nor one charitable to the Christian Church, (in which the faults and sins of individuals stand as beacons of warning to the general body) were all mention of the acts and consequences of a schism like this, happening in a newly-formed Native Church, carefully suppressed. I must therefore briefly refer to one or two important facts, promising to deal with the subject as tenderly as possible.

Mr. Rhenius having determined upon receiving those Catechists, Schoolmasters, and representatives of the Native Congregations who, in compliance with his invitation, repaired to him at Palamcottah, and upon forming them into a separate Mission, which he denominated THE GERMAN EVANGELICAL MISSION, sent forth these Catechists and Schoolmasters to various villages in the province, with instructions to take charge of such con-

gregations and schools as had joined him. Anticipating, from the knowledge I had of the character of many of these men, gained chiefly from personal acquaintance, that they would go forth in triumph, and take possession of the places of worship belonging to the Mission, I sent directions to the Catechists under my charge to secure all our Churches and Prayer Houses against their entrance, and to admit no persons without permission from me. The event proved the necessity for such an order; for quickly as my order was despatched, several of Mr. R.'s Catechists went, and took possession of the places of worship, in not a few places even forcibly, assembled the people in them for service, and refused to give them up. In several places quarrels took place between the two parties, and in more than one place of worship the two rival Catechists were actually attempting to hold two different services with the people at the same time. These proceedings being reported to me, I had at once to decide whether to relinquish these places of worship, or to apply to the authorities to punish those who had forcibly taken possession of them, and to deliver them again into my charge. I could easily foresee

the odium that would attach to the latter course in the minds of the religious Europeans in India, and especially of those who sympathized with Mr. R., at least until it could be thoroughly explained; but being satisfied that it was the right course and only a matter of justice to the Church Missionary Society, I adopted it, and ultimately regained possession. I felt it a duty not to give up any property which was in the possession and charge of the Mission when Mr. Rhenius arrived, until, should a rival claim be set up, it should be decided by proper authority, to whom these places of worship really belonged. The seceders (if I may use this term without any unkind feeling, in order to avoid the frequent recurrence of Mr. Rhenius' name), were therefore obliged to build for themselves other places of worship; this however they soon accomplished; for neither energy nor zeal were wanting among them. For many months there were transfers going on, though not to any great extent, some of their party returning to us, some of ours going over to them, in most cases from very questionable motives, and in some from motives of the most sordid kind: and thus, the real character of many,

which before these temptations had been very imperfectly understood, now became fully developed. Some really good men were betrayed into faults by the excitement and the party emulation which prevailed, but it was upon the insincere, the worldly-minded, and the idle that these circumstances had so much power in disclosing their real character and manifesting their unfitness for the offices which they held.

The conflict continued and even increased. To strengthen his hands in conducting his mission, Mr. Rhenius invited back to Tinnevelly the Missionary Brethren who had retired from it with himself, and he was soon after joined by the Rev. P. Schaffter, and his son-in-law the Rev. J. J. Müller, who returned from the north with their families; and by Mr. Lechler also some time after. Nor was it long before these agitations and conflicts became the subject of discussion in the Madras newspapers. A friend of Mr. Rhenius in Madras published in one of the papers, some extracts from his letters, in which our proceedings were unsparingly attacked, and statements also made which could not be left uncontradicted, without leaving the impression on the public

mind, that we were acting a very unchristian part towards the opposing party. It appeared therefore our imperative duty, that I should reply seriatim to those statements, and point out their incorrectness, which I did, appending my own name to the communication. This was the origin of a public controversy in the newspapers between Mr. R. and myself, which lasted for many months, during which no small share of vituperation fell to my lot, —not from Mr. R. but from some injudicious friends of his, who endeavoured to aid his cause in the public mind by making out the worst possible case against the Church Missionary Society and its agents. This discussion however, distressing as it was, drew to light and established some important facts, and so far defeated the designs of those who commenced it, that they demanded of Mr. R. its discontinuance.

As however Mr. R.'s hands were strengthened by the accession of his brethren from Arcot, so were ours by the return to us of the Rev. J. Tucker from Madras. He reached us on the 20th of November, and by relieving me to a great extent of the business of the Mission at Palamcottah, enabled me again to visit

the congregations more extensively. He however visited them in several districts when I returned home, that he might become more thoroughly acquainted with the state of the Mission, and the character of the people.

Another attempt was made to put an end to this sad strife among Christian brethren. The excellent and devoted Bishop Corrie, so universally beloved in India, had a short time before arrived from England as our Diocesan; and had learned with deep pain (as must have been the case with a mind so thoroughly interested as his was in Christian Missions) the conflict that was going on. Willing to hope that something might be done to heal the division, or mitigate its evils; and deeming it of great importance that the truth in respect to the conflicting statements put forth on both sides might be more certainly elicited, he resolved to proceed to Tinnevelly, and investigate matters on the spot. Accordingly he undertook this journey of 400 miles, and arrived in Palamcottah on the 22nd of January 1836. Great was the privilege of entertaining his Lordship six days under our roof, and never shall we forget the satisfaction we enjoyed in listening to that

most heavenly-minded man, as he sat at our table, conversing with animation and delight of his intercourse with Henry Martyn, Abdool Messeeh, and others who had laboured with him in the Missionary-field, and were gone before him to their eternal rest. The good Bishop had much conversation with Mr. Rhenius, listened to the statements of such of Mr. Rhenius' Catechists as brought written representations to him, and used his utmost endeavours to put an end to the division, but with no effect: and the impression left upon his Lordship's mind was that nothing whatever could be done, and that matters must take their own course, until the providence of God should, in some unexpected manner, give them a more favourable turn. His Lordship's visit however was by no means in vain. Besides being a great refreshment to our over-excited and fatigued minds, it proved a great encouragement to the Catechists and Congregations who had adhered to the Society; it did much to remove the unfavorable impression in the public mind against us, when his Lordship's approval of our proceedings became known; while at the same time the visit of a bishop to Tinnevelly for the first

time,* although it was a short one, and only of a private character, raised the Missionary cause in general, and under the circumstances, the Church Missionary Society in particular, in the estimation of the natives, both Christian and heathen.

Nor was this the whole advantage of the Bishop's visit; for on Sunday the 31st January, his Lordship admitted to Priest's Orders, in our Mission church at Palamcottah (which on that occasion received the name of Trinity Church) the Rev. John Dewasagayam, whom I mentioned as having been several years before admitted to Deacon's Orders by Bishop Turner. On this occasion we were gratified by the presence with us of the Rev. B. Bailey, and the Rev. J. Peet, from Travancore, who had come to pay their respects to the Bishop, and to invite him to visit the Travancore Missions also. The moral effect of his Lordship's visit, and especially of the solemn service of Ordination, witnessed by many of the catechists, was undoubtedly very great; and though he was not spared to visit Tinnevelly again, the remem-

* Bishop Middleton merely passed through Palamcottah, and had an interview with a few of the Native Christians there, connected with the Tanjore Mission.

brance of that venerable, meek, and holy man, will long live in the hearts of our Native Christians who saw him there. His Lordship left us the same night to return to Madras; and a few days later, Mr. Tucker left us to visit the Travancore Mission and return home that way. His loss, however, was now less felt, as we had just received an important accession to our body.

A fortnight before the Bishop's coming, we were delighted with the arrival among us of the Rev. Charles Blackman, and Mrs. Blackman, who is acquainted with the Tamul language, and who afterwards was so useful among us in the promotion of female education. I have before mentioned that Mr. Blackman was in charge of the Madras Mission when I first arrived in India, and that he continued at the same post till a few months before I was sent to Tinnevelly, when he was compelled by ill health to proceed on sick certificate to the sanitarium of South India, the Neilgherry hills. Having there recovered his health sufficiently to resume his duties, he had received directions from the Madras Committee, to proceed to our assistance in Tinnevelly. On his arrival he took charge of the Seminary, shared

the English duties of the station, and occasionally travelled into the district visiting the congregations.

Among the subjects of discussion in the newspaper controversy, to which I have alluded, there was one concerning the right to a village named *Anbinagaram*, which it had been determined to purchase for the Native Philanthropic Society before Mr. Rhenius left the Mission,—and the name of the village had actually been added by Mr. R. to its list. The matter had not been completely settled at the time of his return, at least the legal transfer in the Cutcherry had not been effected; and from that time it became impossible to settle it, as some of the contracting parties, having joined Mr. R., refused to complete the transfer. Some friends were of opinion that a conference might bring this matter at least to a satisfactory decision, and if so, might lead to the settlement of other points in dispute, and to the promotion of a less unfriendly spirit. Accordingly a meeting was held in Palamcottah some months after the Bishop's visit, consisting of a Missionary of the Propagation Society, who had come to take charge of

their congregations in and near Palamcottah, a Missionary of the Nagercoil Mission, the Missionaries of our own Society, together with the Missionaries of the German Evangelical Mission, before whom both Mr. Rhenius and myself argued the case, produced documents, and cross-questioned the native agents who had been concerned in the transactions. After two long sittings, the meeting broke up, without having discovered any mode of solving the difficulty, or of reconciling the parties: and, moreover, I believe, thoroughly convinced that no hope of accomplishing such a result in this or in any of the points in dispute remained. This conviction, painful as it was, proved satisfactory in one respect, inasmuch as it dispelled delusive hopes, that a reconciliation could be effected by the discussion of these minor points of dispute, and showed that we were really prepared to submit our claims and proceedings to fair and full inquiry. And it was in no small degree consolatory to our minds to find that both the Bishop and the Missionaries of other Societies, after earnest attempts to bring about a better state of things, were at length, like ourselves, fully satisfied that there was no other course open to us but

that which we had been and were still pursuing.

It is a matter worthy of observation here, as it was at the time a source of great comfort to our minds, amidst so many sources of disquietude and irritation, especially as indicating to us the over-ruling providence of God in these affairs, that the number of persons under Christian instruction, not only did not diminish, as might reasonably have been expected, but even steadily increased. Many persons, at least two thousand, including children, had connected themselves with the Mission before Mr. R.'s return, during the time that it was entirely under our management After the division took place, that portion which remained under our superintendence began to increase by new accessions from heathenism; and a similar increase took place in the seceding party. The causes of this increase would, I apprehend, be found in the constant visits among the villages, in the activity of the catechists and schoolmasters, now incited by the emulation of party zeal; and in the great attention which the dispute itself excited among the heathen generally. Many who neither thought nor cared any-

thing about Christianity, inquired how the two Missionary parties, the *Meylpăkătār* and the *Keelpăkătār*, (that is, "*the west side*," and "*the east side*") were progressing; * and it may easily be conceived, that among intelligent natives with no sources of information but that of conversation and rumour, a good deal of talk about Christianity itself, its professions and its claims, would result from the agitation going forward in Palamcottah, in the Christian villages, and too frequently at the Cutcherries (i. e. Courts) both of the native and the European magistrates, to which some of the disputes were necessarily referred. And men with so keen a perception of motives, and so large an alloy of selfishness in their nature as the Hindoos, would no doubt wonder and inquire, why we should dispute at all, since neither party gained a single item of worldly wealth by it, or rather, since it was all outlay on the part of both without any return; an outlay too of such a nature as to create a demand for additional expence in order to consolidate and extend our successes. They perceived therefore even in our quarrel something

* Our houses were respectively on the opposite sides of the river, though a mile apart.

widely different from any thing to be found among themselves; they might think us foolish enough on their principles, but could not doubt that we were sincere upon our own, and also deeply interested in the work of spreading the religion which we both professed.

Nor have the natives of India, heathen as they are, learned to look with that cold and contemptuous apathy, which till of late so extensively, and even now too frequently, among our own countrymen, rejects all religious zeal, and much that is philanthropic also, as the restless workings of romantic or distempered minds. Worldly and apathetic as they are generally, they yet regard with respect and reverence those who put themselves to self-denial, and incur expense in doing good to others, even though they may not themselves concur in their particular design. And we have good reason for believing that the Hindoos generally who are at all acquainted with our proceedings, though they do not like to see converts made from their body, yet regard the Missionaries as good men who are really acting the part of friends and benefactors to their nation, by promoting education, diffusing knowledge, and indirectly bringing to

light many of the oppressions which they endure from their own unprincipled and rapacious countrymen; to whom a little authority has given the power to commit acts of injustice and violence. If therefore the division which took place by the return of Mr. Rhenius, drew attention to the Missionary cause and our operations, and led to extensive conversation upon our motives and proceedings, it was not wonderful that many persons should be induced and encouraged to approach us, and place themselves in connexion with the one party or the other, who first happened to gain their ear, or secure their confidence.

Another advantage arising out of this state of division may also be noticed. Had we proceeded quietly in our work, the Parent Committee in London might not have sent more Missionaries to Tinnevelly than those whom I have already named, or might have contented themselves with adding only one or two to the number. But when their attention was directed, with such intensity of interest, to this particular part of their sphere of operations, and to the trying situation in which their Missionaries were placed, it was impossible for them not to feel that extra-

ordinary efforts were needful to strengthen our hands; and they accordingly determined to send us more men as soon as practicable. Already the Rev. T. H. Applegate had been appointed to Tinnevelly; and having with Mrs. Applegate arrived in India, immediately proceeded to Palamcottah, and joined us on the 27th of March.

Their residence among us was but short, as the delicate state of Mrs. A.'s health rendered it advisable that they should proceed in the month of September to the Neilgherry hills; where leaving her, Mr. Applegate, instead of returning to us, took charge of the Mission at Mayaveram. About a year after, when returning to the hills to fetch Mrs. Applegate to his station, he was seized with an unexpected attack of liver complaint, so frequent among Europeans in India, which terminated fatally in ten or twelve days.

This loss was not made up to us till the spring of the following year, when the Rev. John Thomas and the Rev. Henry Harley arrived from England. They reached Palamcottah Feb. 5, 1837. Although neither they nor Mr. Applegate were able to render us any direct assistance in the native Congregations

and Schools, till they could acquire some knowledge of the language, it was yet a consolation of no ordinary kind to have them among us, as Christian brethren, and to be looking forward to the time when they would relieve us of a portion of our heavy burden. Indeed the assistance they were able to render in superintending the Seminary, where the boys learn English as well as Tamul,—relieved Mr. Blackman from the charge of it, and enabled him to devote himself entirely to the Native Congregations.

The Committee had intended from the first to divide the Mission into separate and independent *Missionary districts.* Increasing experience shewed more clearly the necessity of such an arrangement. It had been deemed advisable on several accounts, and especially when the division took place, to keep the Mission for a time whole and undivided, under one management and direction, at Palamcottah, its centre and head-quarters; but now, after nearly eighteen months had brought matters into a somewhat more settled state, and there was much less of actual collision between the seceding party and ourselves, it was deemed practicable to carry out

the design by forming and committing to Mr. Blackman's charge an independent district. Accordingly before the close of February, Mr. and Mrs. Blackman removed to Sātănkŭllam, a native town, 25 miles south-east of Palamcottah, and took under his sole charge two of the ten districts, into which the Mission had been classified for the convenience of visiting, viz: the Sātănkŭllam and Kădātchăpŭram districts. It was not exactly a new station, for, as I before stated, a Mission-bungalow had been built there, and the Rev. P. P. Schaffler had resided in it for a short time, superintending those very districts, not however as an independent charge, but still in connexion with Palamcottah. From this time it became *a Mission Station*, as independent as that at Palamcottah itself, Mr. B. corresponding on all subjects directly with the Madras Committee. The Missionary work there steadily progressed, and became consolidated under his care and influence. The large village of Kădātchapŭram which, being only five miles from Sātănkŭllam, he could frequently visit, especially flourished; a new and substantial Church was erected there, and the houses of the people by degrees formed into two new streets,

there being only one before. Mrs. Blackman, who with Mrs. Pettitt, at Palamcottah, had conducted a native Girls' School, in which the girls were fed and clothed, now commenced one of the same kind at Sātănkŭllam, and established also Girls'-day-schools in other villages, and altogether gave a new impulse to female education.

Sometime after, Dohnavoor, 25 miles South West of Palamcottah, (where also, as before said, a Mission-Bungalow had been erected by Mr. Rhenius, through the generous aid of a Prussian friend, Count Dohna, whose name it bears,) was again taken up as a separate district and station, but still in connexion with Palamcottah.

In the meantime another Mission station had been formed by the seceding party. The German Missionaries determining to form their Mission also into separate districts, purchased land about thirty miles directly south of Palamcottah, and about seven miles from Sātănkŭllam, and commenced erecting a Mission bungalow, a small Church and a School. They gave to it the name of *Suviseshapuram* (pro. Soŏvĭséyshăpŭrăm) which signifies "Gospel-town." The Rev. J. J. Müller, who had, before

the separation of Mr. Rhenius, married his eldest daughter, was located here, and superintended their native congregations and teachers in the south of Tinnevelly, but still under the general direction of Mr. Rhenius at Palamcottah. It is a very pleasing station, although on the borders of one of those extensive deserts of sand which abound in Tinnevelly, having fruitful land in its neighbourhood and a small lake at a little distance in front, over which the ghauts and the last bluff rocks in their range (which seamen call Cape Comorin, though it is fourteen miles distant from the real Cape) are seen in all their lonely grandeur rising from the distant plains.

Such then was the general state of affairs in the Tinnevelly Mission, after nearly three years of labour and conflict, dating from the time when the Mission was transferred to our hands. The number of persons placing themselves under Christian instruction had considerably increased with both parties; more Catechists and Schoolmasters had been raised up, though it was not to be expected that any advance in point of character could be made in such a state of division and confusion, and some additions had been made on our side to the num-

ber of Missionaries. We had long before come to the determination to receive no more Catechists or Schoolmasters who might wish to leave the other party, although the door was still open for the return of congregations, and only occasionally did it happen that any of our agents or people forsook us to join them. Questions relating to property had been settled by the authorities. We had retained or recovered in almost every case the property of the Mission. Newspaper controversy had ceased. We were tired of strife. Yet there was no reconciliation and no probability of it, but matters were settling down into a less violent but permanent form of disunion. We were beginning to look back with less dissatisfaction upon the struggle through which we had been passing, and forward with more hope to the future, and were turning our attention to the gradual correction of discovered evils among our people ; while we knew that, on the other hand, the difficulties of the German Missionaries were increasing.

Before I proceed to narrate the circumstances which led to the cessation of this apparently hopeless state of division which I shall reserve for my next letter,—I must add a few parti-

culars in this, showing the progress of our own part of the Mission during this period. I have till now described chiefly the progress of division ; I gladly lose sight of this strife for a moment, to record a few facts unconnected with it.

Early in 1836 one of those occurrences took place, which have so often in Tinnevelly brought whole families and even villages under Christian instruction, and which I mention here to shew, as I shall afterwards have occasion to explain, that our success in the Mission is to be attributed, as well to the providence, as to the grace of God.

In the village of Appavilei, in the Sātănkŭllam district before Mr. Blackman took charge of it, eight families placed themselves under instruction, and were frequently visited by the Catechist of a neighbouring village. Soon afterward the Peishcar (a native revenue-officer of importance) came to the village to collect the taxes, and demanded from them a personal tax which they had never before paid. The people refused to pay it ; whereupon the Peishcar and his peons (police-officers) seized the demurrers and proceeded to enforce the payment by personal violence. The Catechist

visited the village while this was transacting, and seeing one of the men severely beaten, he remonstrated, promising that the people should pay all that was due without violence. The Peishcar, instantly ordered the peons to strike him also, and confine his hands, an order which they readily obeyed. Knowing however, that the Catechist would report the circumstance to me, and fearful of being called to account for his conduct by his superiors, the Peishcar sent off a report to his superior native officer, the Tahsildar, stating that the Catechist at the head of a body of natives, armed with sticks, had fallen upon him in the discharge of his duty, beaten and overpowered his peons, and robbed him of 25 Rupees, the revenue which he had been collecting, naming his peons as witnesses of the transaction. A warrant was immediately issued by the Tahsildar, and the Catechist, together with seven men were apprehended, committed, and sent bound to the Criminal Court at Palamcottah. The Sessions Judge however soon discovered the fraud, and released them; nor shall I soon forget the joy with which we all in Palamcottah united with them in returning thanks to God for their release. As soon as they returned to the village

in triumph, the rest of the people, about twenty families, who had never indeed been opposed to the act of the few who had placed themselves under instruction, made up their minds to forsake their idolatry and join the Christian Church; and the conduct of the Peishcar being reported by the Judge to the Collector, he was tried and dismissed the service in disgrace.

Shortly after this, thirteen families in the village of *Pŏothŏogŏody*, in the second district, placed themselves under instruction, and desired a catechist and a school for their children. In the course of the following month I visited the village, and well do I remember the excitement which the first visit of a white man holding Divine service, created in this village. I find the following entry in my Journal of Feb. 22nd. 1836. "Came to Pŏothŏogŏody.—Here was a singular scene. It is a large village, and the place of worship a small shed built of ollas (palmira leaves). The place was filled within, and crowded outside by a mass of people, probably 500 in number, who made a great noise; and nearly pulled down the sides of the shed in their endeavours to look through and see the white man. After getting my tea,

I began service, but it was with great difficulty that I could procure silence enough to be heard at all. I heard the people and the schoolboys say as much of the catechism as they had learned; and that the crowd of by-standers also might understand, I explained by illustrations the chief attributes of the one true God, the folly of idolatry, the necessity of a new heart, as well as some of the beatitudes in the Sermon on the Mount." I have often visited this village and its increased congregation, baptizing men, women, and children, and also administering the Lord's Supper.

I held Divine service also for the first time about four months later, in another village, *Pākuneyri*, in the South, where the people shewed an earnest desire for Christian instruction, and where, after many trials, they became a stedfast congregation. This was especially gratifying, as it was stretching further into that part of the province than the gospel had hitherto penetrated. The village of *Moondradeippu* in the tenth district came under instruction about the end of the same year, and made rapid progress in knowledge.

Instances also of spiritual benefit derived

by *individuals* from the ministry of the word, and cheering proofs of spiritual life among the people, became known to us during this period, and encouraged us under our anxieties.

I extract one instance from my Journal of the same day in which I visited Pŏothŏogŏody, indeed it was at a neighbouring village. "One man here, lately come from heathenism, says, that he did not really believe in the devils while a heathen; that he shook off some of their superstitions, and even broke the idols in his village. At last his son became sick, and being prevailed upon by his friends, he went and offered sacrifices to the devils again; but as his son became worse, he was confirmed in his doubts, and throwing off devil-worship altogether, put himself under Christian instruction. He asked me to give him a Christian name; I suggested Gideon, but as that is not yet adopted among our people, we gave him that of Gnānăprăgāsam, *the light of wisdom.* This case explains the previous workings of many a mind among our Christian converts."

"At *Amăttănāgŏody*, I visited a family lately come from heathenism, who were in great

affliction through the loss of one of its female members, who had died in childbirth a short time before. They told me, that while dying, she confessed herself a great sinner, said she was looking to Christ, but did not know whether he would receive her to himself or not; but knew that she ought to hope so." "At *Kānam*, one of the head-men died with so much peace and joy, as to excite the admiration of all around him, forbidding the use of all heathen rites at his funeral, and exhorting them to stedfastness in the faith." I ought to observe, that neither of these persons had been baptized, as both had but recently embraced the Gospel.

One of the catechists reported the happy death of a *poor widow* at *Prăgāsăpŭram*, whose conduct had been excellent, and whose diligence in learning, though unable to read, had been very great. She had learned by heart three Catechisms, a book of Scripture references, and two other small books. From the beginning of her illness, she expressed an earnest desire to die "a good death," and finish her course with joy; and she at length departed in the act of exhorting her son to be diligent and stedfast in the faith of Christ.

A *young girl* also at *Ayănkŭdiyiruppu* died of small-pox, after being nine months under instruction. She had made considerable progress in Christian knowledge, and delighted in acquiring more. When taken sick, her heathen friends troubled her greatly with their persuasions to sacrifice to demons (to whose influence they ascribe especially the small-pox), but she firmly refused, saying, that even if it would save her life, she would not do it; that she did not fear death, as it would conduct her to her Saviour Christ, and begged they would not grieve at her departure, as she should be happy in heaven. She was ill only four or five days; but almost from the time that she had been under instruction, a remarkable fear of sin had been observed in her character and conduct.

But we had not only encouragements in our work, but trials and discouragements also. Not only did instances occur of individuals returning to idolatry, under the force of temptation, and sometimes of whole families and even villages relapsing after a time, from insincerity or unwillingness to submit to the discipline of the Christian Church; but our minds were occasionally pained by sinful con-

duct among those who were stedfast in their outward adherence to the Gospel; and even in our native catechists and readers. One instance of the latter kind that occurred toward the end of 1836, I must notice.

Reports had gone abroad affecting the moral character of one of the Inspecting Catechists, who had been firmly attached to the Society all through the time of division; zealous also, and very active in his duties. I had made some inquiries respecting these reports, but as there was no satisfactory evidence adduced against him, I was inclined to believe that they had originated in malice. At length a distinct charge was made by some of our own catechists, and by the widow herself concerned in the reports; and after a long and painful investigation of the whole matter by Mr. Blackman and myself, during which he discovered such an unhumbled and perverse spirit as greatly surprized us, we were convinced both of his guilt in that particular, and also of his occasional intemperance. This was, as may be supposed, a heavy blow to us, as well as a painful discovery, but we felt the need of something to humble us, and to draw our attention more particularly to the charac-

ter of the agents employed under us in the work of the Mission.

We had also made another discovery which occasioned us no small difficulty and discomfort in our work. We found that matrimonial engagements among our people were being made and completed, from time to time, which we could not consent to, or approve; and on account of which, we were sometimes obliged to exclude persons, and even whole families, from the congregations. Sometimes the bride elect would be a heathen girl, and not a few cases occurred of Christian parents giving their daughters in marriage to heathen husbands. It had always been the practice in the Mission for the people to be married, either by the Missionaries, or by the Catechists with the Missionaries' order. When objections were made to such connexions, the parties would plead ignorance of the rules of the congregation, urge pre-engagements or extraordinary reasons, and after all other pleas had failed, would say that the arrangements for the marriage were all made. And there could be no doubt that some had positively settled everything, and asked permission only at the last moment, in order to carry their point with us.

Our difficulty in such cases was great; for if we refused, the people sometimes performed the marriage themselves, and put upon us the responsibility of excluding them from the congregation; and if we consented, or even connived at them, they would be regarded and appealed to as precedents in future; and it would become impossible to maintain discipline, and keep the Christian Church distinct from the heathen world. We had from the first, after mature deliberation, resolved upon the former alternative, and many a family had accordingly been separated from the congregation. But now it appeared advisable, while the Mission was one, undivided as yet into separate districts, carefully to draw up some rules, clearly stating what marriages could not be allowed, and what would be the consequences of contracting them; and then to circulate this notice throughout the Mission, to require the catechists to read them at stated times in every congregation, and to make them distinctly known to all persons in future on proposing to place themselves under Christian instruction. This was done in a kind, but firm manner, in January 1837; and notwithstanding that it was a painful subject, the

Circular was well received; and as every violation from that time was invariably dealt with according to its declarations, even at the risk of losing families and villages, it began to command respect, and to prove effectual upon the people generally. This was another source of encouragement, and a proof to our minds that there was a reality in the work we were doing; something more than a mere change of creed, or a mere profession of Christianity in the masses of people who had placed themselves in connexion with us.

I will detain you only a little longer from the thread of the narrative, in my next Letter, to notice one very important event in the history of the Tinnevelly Mission, which took place in the year 1837,—the formation of our Missionary Committee. Under any circumstances such a Committee would be advisable; but it became especially needful as the Mission began to be subdivided into different districts, each under the exclusive charge of its own Missionary. It was formed at the suggestion, and with the sanction, of the Parent Committee, and has proved not only a great comfort to our minds, but a most important part of the machinery for conducting and con-

solidating this extensive Mission, as well as for cherishing and strengthening a spirit of brotherly love and holy union amongst ourselves and all connected with us.

Yours, &c.

LETTER V.

DEATH OF MR RHENIUS, AND SUBSEQUENT RE-UNION.

We have now to emerge from that painful state of division and confusion, which I have sketched in the last Letters. It had continued for nearly three years, and appeared to be hopelessly permanent. Several attempts, you will remember, had been made to bring about an understanding between the German Missionaries and the Church Missionary Society; there was a desire for it on both sides, but the difficulty was found to be insurmountable, since an acknowledgment of error on one side or the other, which both felt it impossible to make, was necessarily involved. The most vexatious part of the division had begun to die away, as I before intimated, by our refusing to receive after an announced period any more Catechists and Schoolmasters who might wish to forsake the seceding party, and

join us. There were now very few instances of persons going from one side to the other even among the congregations, and each party held its own without much change. But the German Missionaries had begun to feel that their situation was very precarious. Dependent altogether, or nearly so, on the contributions of such friends in India and Europe as sympathized with them in their peculiar position and made great exertions and sacrifices to assist them, their income was not likely to increase by length of time and decrease of excitement; and it is easy to imagine that, as the heat of the contest subsided, and the circumstances of their friends and supporters, especially in India, varied from time to time, their funds would be seriously affected; while their successes in gathering in more converts from among the heathen would create, as they always do, a demand for more labourers and for increasing funds. The Catechists began to share the anxieties of their pastors, and all felt the desirableness of connecting themselves with some established Society; but as the way of return to the Church Missionary Society was not at all practicable, and the idea of it, I believe, almost entirely aban-

doned, their thoughts were turned in other directions.

While things stood thus, sometime in the month of May a change became perceptible in Mr. Rhenius's health. That constant cheerfulness and buoyancy of spirits for which he had always been so remarkable, had subsided, and it was observed by his family that he had to make an effort to arouse himself from a growing dulness and lethargy altogether foreign to his nature. I passed him about this time in the town of Tinnevelly as he was going in his palankeen to have service with his people, and though I had heard nothing of his state of health, I noticed in his countenance marks of a great change. It soon became evident that his bodily system was oppressed by a tendency to apoplexy. Medical advice was resorted to, and he was directed to abstain from mental labour and fatigue; but to this his active mind could never consent. Though confined to his room, he still corresponded with his friends, continued to manage the business of the Mission, and to labour at that which was his great delight, translating the Scriptures into the native language. One of his last acts was, to write to the European

gentlemen in Tinnevelly, for subscriptions to the Madras Auxiliary of the Bible Society, which at that time was making a special appeal for an increase of funds. On the 5th of June he suddenly became worse; and in the evening of the same day, departed so gently from the scene of his long and indefatigable labours, that for some time it was uncertain, whether he had ceased to live. A few days before, I had heard that he was poorly; but the thought of his death being nigh had never entered my mind. You may judge therefore what must have been my surprize, and how great the shock to my feelings, when a native servant accosted me as I was going to our evening service with the announcement; "Sir, Mr. Rhenius is dead." Though I had been placed in so painful a position by his return to Tinnevelly, and his subsequent opposition, I painfully felt his loss. I knew indeed that so long as he lived, there was little hope of union, because of the difficulties of the case. Yet, since I regarded him truly as a Christian brother, a faithful Missionary, eminent for personal piety, and greatly honoured of God, I rejoiced in his labours for Christ, and had always clung to

the hope, that though our divisions might not cease, personal intercourse in course of time might be resumed. I had indulged the expectation, that before the one or the other was called into the world of spirits, where we both knew that our painful relative position, and with it all estrangement of feeling, would cease, I might have an opportunity of expressing my own Christian affection for him, and receiving perhaps a corresponding expression of his toward myself; and, therefore, when all hopes of this kind were suddenly destroyed by the news of his death, I could not regard, without intense pain, the trying circumstances which had so long, and now for ever in this world, withheld me from personal intercourse and Christian communion with so good and so valuable a man.

A note was at once despatched to Mr. Schaffter, to ask if the report which I had heard were true. The reply was, that at present it was uncertain, but they feared the worst. The next morning, as I awoke, all uncertainty was dispelled by the sound of their Church bell, wafted mournfully across the river, and down the plain of rice-fields which lay between his house and mine. Our bell also soon after an-

nounced the loss of him, who had placed it where it was. The same day I reported the event to our Committee at Madras, and suggested the propriety of at once proposing to his afflicted family, to regard them as they would have done, had Mr. R. died in connection with the Society. I need not add, that the Committee thanked me for this suggestion, and immediately adopted it, which was also confirmed by the Parent Committee in England. On the second morning I had the only relief left to me of following, with his friends and all the gentlemen present in Palamcottah, in the funeral procession, and of hearing our beautiful service read over his remains by his fellow-labourer in the Mission, the Rev. P. P. Schaffter, while a crowd of Native Catechists and Christians wept around. Every Native Christian's heart in Tinnevelly was sad that day; for not only his own Catechists and people, but ours also, entertained for him the highest affection and esteem.

This event greatly increased the anxieties of Mr. Schaffter and Mr. Muller, now left alone in charge of the Mission, as it diminished the probability of their being able permanently to sustain their isolated position. Hence a

negotiation for reunion was soon afterward opened between them and the Committee of the Church Missionary Society in Madras. I need not say that we were most anxious to further this desirable, yet still difficult object, by every means in our power; and the Catechists and Schoolmasters, on both sides, were generally desirous of seeing the division healed. At length definite proposals were made by the German Missionaries; and were accepted by the Madras Committee, upon certain conditions. Mr. Schaffter, being not in English Orders, but a Lutheran Clergyman, the Committee felt at liberty to receive him, with those under his charge, as a Lutheran Missionary, standing in the same connection with the Society as he had stood for years, before the separation of Mr. Rhenius and himself from the Mission, as Schwartz and other Lutherans had stood with the Society for Promoting Christian Knowledge, and as Mr. Kohlhoff at Tanjore was at that very time standing with the Society for the Propagation of the Gospel. Mr. Schaffter therefore, and his District, returned at once, and resumed their connection with the Church Missionary Society, and in a short time matters were satisfactorily arranged, to the great joy

of both parties. This reunion took place about the beginning of September 1838.

The case of Mr. Muller was different. He had received Deacon's Orders in the Church of England; it was therefore necessary that the matter should be referred to the Bishop of the Diocese; and this of course involved the probability, that the Bishop would require some assurances of attachment on his part to the Church of England. To place himself at once under the authority and controul of the Bishop, and to promise conformity to the system of the Church of England, was, as might be expected, a serious difficulty in the way of a conscientious man, who for three years had been conducting his Mission in connection with two Lutheran Clergymen under the circumstances which I have before detailed; and as Mr. Muller was not prepared to accede to this proposal on the part of the Committee, his share in the negociation was broken off. Neither did Mr. Muller feel it his duty to leave Tinnevelly, and transfer, even supposing them to have been willing, his Catechists and people to the Society: he therefore determined to continue the German Evangelical Mission, relying upon the support of his friends. This

was a matter of unfeigned regret to us all, and to Mr. Muller himself, who was sincerely desirous of union. It was however a subject of unspeakable comfort, that one half of the divided portion had returned, and cordially coalesced with us.

Our attention was now turned to the amalgamation of this half with our own body; for the divided congregations were intermingled amongst ours, and in some cases, as I have before said, the two parties were established in the same village, each having its own place of worship and its own Catechist. In such cases, the largest place of worship, to whomsoever it might belong, was retained as such; and the Christian converts, now reconciled, met together in it for praise and prayer; while the smaller one was converted into a school. If the congregation was large enough to find employment for two Catechists, both remained; if not, the one last appointed was removed to another village, or recalled into the preparandi class, to be more thoroughly educated; a most desirable arrangement in many instances, since many unsuitable persons had been employed by both parties as Catechists and Schoolmasters during the state of division. Mr. Schaff-

ter continued for some months to superintend his own Catechists and people, as a distinct body, until their minds should have become prepared for entire amalgamation with us; but so heartily tired had they become of division and strife, and so pleased with the prospect of union and harmony, that this was effected much sooner than he had anticipated. A separate district was then formed and assigned to Mr. Schaffter; our Catechists and congregations therein placing themselves under his charge, and his Catechists and congregations beyond it, as cheerfully coming under ours. This District, called the NALLOOR DISTRICT, in consequence of Mr. S.'s choice of Nălloor (*good town*) as his Mission Station, lies about twenty miles North West of Palamcottah, half a mile from the road to Courtallam. It is a very pleasant station, having an abundance of tamarind and other trees in its vicinity, over which you see, at the distance of twenty miles, the lofty tops of the line of mountains, which I have before noticed. It is surrounded by numerous villages in all directions, and is not very far from several large and wealthy towns. It was some time before his house was built, till which time he resided in Palamcottah.

I append an extract from Mr. Schaffter's Report, ending December 31st of the same year 1838, which will show, not only the healing process then going forward, but also the truly Christian spirit and temper in which Mr. S. and his people returned to the Society:

"I felt happy at the beginning of 1839 to be able to send again my Report and my Journal to the Committee. The three years that have elapsed have been most eventful for the Tinnevelly Mission, and for us all. What dangers has He led us through, what mercies have we seen! It is with joy and thankfulness to the Lord that I can report, that the divisions and consequent evils have, to a great degree at least, ceased in that part of the Tinnevelly Mission now with me. The catechists and people, forgetting old hatred, learn to live in peace and harmony with the catechists and people of the other Missionaries, and *vice versâ*. All the congregations that have gone from me to Mr. Pettitt, have gone of their own free will, without the least compulsion on my part, but simply on my representing to them that their joining them, would be advantageous to themselves and to the whole Mission. Nor will there be much difficulty,

in the present state of things, to deliver up within a few months, the congregations in the East and West still remaining with me, so as to enable me to take a separate district."

Let me now mention another important subdivision in the Mission, which was effected about the same time that Mr. Schaffter returned to the Church Missionary Society. I have before mentioned the arrival of the Rev. J. Thomas and the Rev. Henry Harley in Tinnevelly, as our fellow-helpers. They had been diligently studying the language, and were now prepared to enter fully upon the Missionary work; indeed they had been rendering most valuable assistance in superintending the Seminary, and visiting the districts still under my general charge. There was however one of those districts, called the fifth, or *Meignyānăpŭram*, less afflicted than the rest by division, and in a greater state of preparation for being subdivided. Mr. Thomas had formed a predilection for this district from his first visit to its congregations; and having made rapid progress in the native language, this district was assigned to him, as his own peculiar charge. Previous to Mr. Schaffter's return, a district had been in intention assigned to

him in the north-west, but as Mr. S. was himself about to form the Nalloor District in that direction, Meignyānăpŭram, Mr. Thomas's preference, became his. This village was not the largest in the district, nor the most promising; a superiority in these respects belonged to the village of *Prăgāsăpŭram*, where the foundation stone of a new and substantial church had been laid on the 3rd of July, the Rev. A. F. Cæmmerer, a Missionary of the Society for the Propagation of the Gospel, Mr. Blackman, Mr. Thomas and myself, with a large number of Catechists and people being present on the occasion; but this village was not sufficiently central, and also too near to the Nazareth station, in Mr. Cæmmerer's charge, to be eligible as the head-quarters of the district. Meignyănăpŭram therefore, as it had hitherto given its name to the district, was now fixed upon to become the Mission station and residence of Mr. Thomas. He did not immediately begin to reside there, but for a time visited it and superintended it from Palamcottah and Satankullam. I have no memorandum of the precise time when he took charge of this district, though I believe it to have been within a month or two after we laid the foundation

stone of Prăgăsăpŭram church. The following extract from Mr. Thomas' half-yearly Report at the end of the same year, will show the cheerful spirit and the encouraging circumstances under which he entered upon his future sphere of labour :—

"In drawing up my first Report of this district, I cannot refrain from expressing my gratitude to Almighty God, for that arrangement of his good providence, by which so interesting a portion of the Mission has been committed to my care. It was the first district that I visited after my arrival in the country; probably for this reason, (and because it was here that I first saw the actual effects of the Gospel in a heathen land, and the state of our converts,) I have felt a higher degree of interest in it than in any other division of the Mission, and a greater degree of affection for the people. It was not, however, until the last half year, that it has been formally assigned to me; and during this period I have unavoidably been absent for two months,* so that the plans which had been determined upon for preparing candidates for baptism and

* At Madras, where he married in the month of October.

the Lord's Supper, have been interrupted, and I have been under the necessity of deferring the baptism of many candidates till I shall have had further opportunities of instructing them. At the Christmas festival, however, after careful examination, many adults and infants, nine-and-twenty altogether, were admitted into the fold of Christ by the initiatory ordinance, and we may hope that many of them have passed from darkness unto light. The number of catechists at present is eighteen. The congregations are, I think, in as healthful a condition as can well be looked for in the present state of the Mission. The knowledge of the history and truths of the Gospel, which most of the people acquire, under the teaching of the catechists, is highly gratifying; and it only wants the influence of the Holy Spirit to make many hundreds burning and shining lights. And there are not wanting instances of what we regard as genuine conversion to God. Two women have died during the last half year, reposing their hopes for eternity upon the Lord Jesus, and joyfully committing their souls unto him. One of these was a communicant, and from all that I can learn, she was a singularly good woman.

The other had for a long time manifested much delight in attending morning and evening prayers in her village; and great eagerness in becoming acquainted with all that is recorded in the Bible. There is one feature in her character which will perhaps at once enable us to form a fair estimate of the whole, and it is a fine example to those who have better opportunities. She never put her hand to her ordinary duties until she had first attended the worship of God in the little prayer house of the village; and after she became so lame, from the disease which ultimately put a period to her life, as to be unable to move one step, she insisted upon being carried, morning and evening, to attend prayer." He then touches upon painful subjects, which I have already dwelt upon more fully, though what I have said will be confirmed and illustrated by his remarks, "We find it extremely difficult," he adds, "to maintain strict discipline among our people. Just now seems to be the struggling time for unbridled liberty, and many have been expelled from the congregations. Intermarriages with professed heathens is one fruitful cause of excommunication. A lamentable case, however, there

was of a baptized man, head of his village, conniving at the worship of the devil. He was formally expelled, but he has since shown much sorrow, and has frequently expressed a strong desire to be re-admitted into the Church. A great impediment to the maintenance of proper discipline is, that the people for the most part, are become impatient of authority, and at once dissent: this must be the obvious consequence of such a state of things as now obtains in Tinnevelly. Scarcely a man is put under any discipline, but he tries to intimidate with threats that he will join the opposite party." I ought here to explain that Mr. Thomas's district was located among that portion of the secession which had not yet been restored to the Society. He adds, "The number of schools in this district is sixteen,—having 460 children on the lists, and 291 in daily average attendance."

This district has greatly improved under Mr. Thomas's care, as will hereafter be seen, and perhaps it may be regarded as in some respects the best and most flourishing in the Mission. I thought, therefore, that this record of its state and progress at the time when it

was first placed under his separate charge would be interesting and useful.

From certain remarks in the above extracts as well as from previous observations of my own, it will have appeared, that while we frequently saw among our native converts and catechists satisfactory evidences of Christian knowledge and genuine piety, there was a much larger amount of character and conduct of a more dubious, and even of a very painful kind. This discovery we had begun to make, even before the division took place, but the excitement, competition, and confusion that attended and followed upon the return of Mr. Rhenius, demonstrated this in many most painful instances of worldly-mindedness, covetousness, duplicity, and strife. We now understood better the motives which had induced the people generally to place themselves under instruction, and the reasons why many, either themselves returned to heathenism, or were expelled in the exercise of Christian discipline.

The Committee of the Society in Madras, taking this state of things into serious consideration, and anxious, like ourselves, to take effective measures for correcting and avoiding

these evils, drew up a "Minute, containing proposals for attempting an efficient reform in the Mission," and dispatched it to us in Tinnevelly. This was some time before the death of Mr. Rhenius. I have delayed mentioning it till now, lest it should too much interrupt the account I was giving of the progress of the division. Among their proposals, one was to dispose of all the villages, belonging either directly to the Mission, or indirectly, through the medium of the Native Philanthropic Society; on the ground that the possession of these villages by the Mission seemed to appeal to motives of a temporal kind, and to foster and confirm a worldly spirit. Their proposal was thoroughly discussed at our Committee-meeting, and there was a general concurrence among us, in the conviction that the proposal to dispose of the Mission villages was unadvisable. A reply, therefore, of considerable length, large enough, indeed, to form a thick pamphlet, was prepared, giving a full account of the real state of the Mission, of the Mission villages, of their influence, and importance, and assigning at large our reasons for objecting to their abandonment. We however concurred in the sale of one large and fruitful village, Panni-

kullam, belonging to the Native Philanthropic Society; because it differed from the others in not contributing, except in the way of pecuniary income, to the grand objects of the Mission, while it involved a great deal of worldly business in its management. It was shortly after disposed of at a much larger sum than had been paid when it was purchased five years before by Mr. Rhenius: a plain proof that it had flourished under our superintendence and care. Another large and fruitful village in the Meignyănăpŭram District, which had been fraudulently sold to the Native Philanthropic Society in Mr. Rhenius's time by the Native Trustees of the Hindoo Temple, to which it belonged, had been seized and taken from us shortly after I took charge of the Mission in 1835, by the European Collector of Tinnevelly, conceiving himself to be (as indeed at that time he was) by his office, the legal guardian of the temple and its property: the responsibility and trouble of prosecuting the dishonest Trustees in the Civil Court, for the recovery of the purchase-money, had thus fallen upon me, as President of the Philanthropic Society; and I may add, that after much trouble we had been successful in recovering it. We had

therefore now no villages which were not actually inhabited by Christian people, and conducive to their stability and comfort; none that were not so limited in extent and value as to be unobjectionable in the point of view so strongly entertained by the Committee. The Committee were so far satisfied with our communications as to allow the matter to drop, expressing only a wish that the Native Philanthropic Society might cease to stand in direct connection with the Church Missionary Society, and rest altogether upon its own foundation. To this we had no objection, and from that time the Society has been considered as an independent one, although, by its own rules, its officers must be persons in connection with the Church Missionary Society.

The number of villages referred to, as belonging to the Mission at that time, was as follows: There were ten villages directly belonging to the Church Missionary Society, and called "*Mission Villages,*" to which none, I believe, have been added since, excepting the spots purchased for the residence of the Missionaries at new stations; and thirteen belonging to the Native Philanthropic Society, including the one just mentioned as since sold,

and not including the disputed village of Anbinagaram. I do not know the precise number of villages since added, either by gift or purchase, to the latter class; but I should suppose it to have been at least quadrupled.*

This notice of the Native Philanthropic Society's villages extends only to the end of 1837. I must now pass on to the year 1839, nearly a year after Mr. Schaffter's return, when a change took place, and another Local Society was in consequence formed. The Native Philanthropic Society had been supported since its origin, by the donations of European friends, and by the annual contributions of the Missionaries, their Native Catechists and people. Even heathens had sometimes become donors, either of money or property. It had now become self-supporting, as it received rent for the houses built upon its villages by Native Christians, derived profits from its cultivated land, and interest upon sums of money lent out of its treasury, when there was any to spare; it was moreover able to make

* It will be interesting to those in Tinnevelly at least to record the names of these the earlier villages of the Society. Pannikullam, (sold) Santhōshapuram, Sānthapuram, Arokiyapuram, Mānikapuram, Edeiyenkullam, Seevanoor, Meyoor, Sowkiyapuram, Nallatambindanvilei, Nalloor, Neethipuram.

grants for building places of worship, and Catechists' houses within its own villages. Some dissatisfaction therefore began to be felt and expressed among those contributing annually to its funds, since it was not in want; and since they did not derive any direct benefit from it, as in the Tract Society, where each subscriber received a portion of his subscriptions in religious publications. Knowing that this dissatisfaction was entertained, it occurred to me, that as there was beginning to be felt among the Catechists and Schoolmasters, the want of larger publications than Tracts, we might propose to divert the annual subscriptions from this Society, and apply them to the support of a *Book Society*, the object of which should be, to produce and publish original works, or translations of English works, both religious and moral, in the Native language. The proposal was at once approved by all the Missionary Brethren, and when the Catechists assembled at the Anniversary Meeting of their Widow's Fund in July, it was proposed to them also, and obtained their hearty consent. The rules previously drawn up were approved, or modified, and the Society established, under the name of the TINNEVELLY TAMUL BOOK SO-

CIETY. It has ever since met with liberal support, many European gentlemen being subscribers to it, and has proved very useful in the Mission.

Several changes took place in the course of the year 1839 among the members of our own body. Early in the year, Mr. Edward Sargent, whom I have already mentioned as accompanying me to Tinnevelly, left us to visit England. He was desirous of seeing again his own country, which he had left when a child, and of finishing his studies there, with a view to ordination, And such was our confidence in his character and qualifications, that we were as anxious as himself to see his design accomplished. Accordingly, in the month of January, with the warm commendations of the Missionary Brethren and the Madras Committee, and at his own expense, he sailed for England, and having safely arrived there, entered the Society's Institution at Islington.

We sustained another loss in the departure of Mr. and Mrs. Harley to Cochin. He had been living at Palamcottah, in charge of the Seminary, taking his share in the English services, and also occasionally visiting the Native congregations ; but as the departure of

the Rev. S. Ridsdale from the Mission at Cochin, to return to England, rendered assistance there imperative, and as Mr. Schaffter was now taking off from my hands a large portion of the Mission to form the Nalloor District, the Committee thought we might spare Mr. Harley, and proposed to him, that he should take charge of the Cochin Station in the Travancore Mission. Accordingly he left us in February, and reached Cochin on the 1st of March. This however threw the superintendence of the Seminary on my hands, already too full of employment, until further help should arrive from England.

Nor was even this our only loss. Aseervãtham Pillay, the head Catechist of the Mission, who had been for many years, next to the Rev. John Dewasagayam, the Native Christian, most distinguished among us by piety, ability, and knowledge, left us to enter the Society's Institution at Madras, recently commenced under the Rev. J. H. Gray, with the view of preparing young men, European and East Indian, and also Native Christians, for Holy Orders. Aseervatham was born of Christian parents in the Tanjore Mission, and had been many years second among the Catechists

in Mr. Rhenius's time, and one of those upon whom he had wished to confer Lutheran orders. He had been master of the Seminary; then he became an inspecting Catechist. While holding this situation, he was generally resident at Palamcottah, assisting Mr. Rhenius in the business of the Mission; and Mr. Rhenius placed such confidence in his integrity, as to make him the manager of the Native Philanthropic Society. He knew far more of English than any other Native Catechist in the Mission, and could translate from English into his own language more correctly and beautifully than any Native I have ever known. He was very meek, but somewhat slow and deliberate in his manner, not naturally of an amiable temper, reserved and inclined to be severe; but a very thoughtful, and even deep-thinking man, with a great reverence for authority, and those entrusted with it, especially when combined with talent. He was also very conscientious, a rare quality among Hindoos, and I believe deeply religious. He was fond of study; and having obtained a Commentary in English, he took great delight in getting a few of the most thoughtful among the Catechists into his house at night during their monthly meetings at Pa-

lamcottah, and translating to them the comments upon various passages of Scripture, and interesting extracts from other books. The weight of his character was such, that while he was respected by all who knew him, the well-disposed among the Catechists regarded him with some such reverence and affection as children bear to a father, and those of an opposite character, with a kind of dread. When Mr. Rhenius left the Mission in 1835, none felt his loss more deeply than he; but after Mr. R. had delivered over the Mission into Mr. Tucker's hands, and I had succeeded to the charge of it, he never wavered for a moment in his attachment to the Society. When the former head Catechist resigned, as before described, Aseervatham was advanced to the vacant office with the approval of all. To myself his services were invaluable, and many a lesson of practical wisdom have I learned from him. He was however a timid man, and occasionally impatient; and on one occasion, under strong temptation working on these qualities, he was guilty of a grievous fault. His fault however, though charged against him, rested on such unsatisfactory evidence, was so entirely unlike all his previous charac-

ter, and altogether so incredible, that we all entirely disbelieved it. He knew this perfectly, and yet after a long time, when there was no need or occasion whatever for the confession of it, he came and unburdened his conscience to me in the most humble and penitent manner, without any extenuation or excuse. And to my mind this was a stronger proof of genuine piety and hatred of sin, than even abstinence from the fault would have been.

From the time of the division, and indeed from the time that the former head-catechist resigned and Aseervatham succeeded him, he became the object of especial dislike to the disaffected catechists, inasmuch as he laboured to preserve the Mission from division, and also when it took place, to maintain the interests of the Society against those of the other party. Certainly he was, to a great extent, among the catechists and people, the main stay of our cause; and had he joined Mr. Rhenius on his return, a very different state of things might have resulted. He mourned most sincerely on the death of Mr. R., and again and again had he lamented in conversation with myself, that he had placed himself in so questionable a position. Wearied with the agita-

tions that he had gone through during the time of division, earnestly longing for greater knowledge, both general and divine, and desirous also of entering the Ministry, he expressed an earnest wish to go to Madras as soon as he had heard of the Institution forming there. I endeavoured to dissuade him for some time; but being desirous also myself that he should have better opportunity for study than I could possibly afford him, as well as anxious to see him ultimately admitted to Holy Orders, I at length reluctantly consented to his earnest solicitation. This consent, however, was not given without fear of disappointment, partly from his health, which was somewhat delicate, and partly from the peculiar character of his mind. He departed with his family about the same time that Mr. Harley left us in February; having delivered a farewell address to his fellow-catechists upon the last verse of 1 Cor. xv., which made a deep and lasting impression upon their memory.

As he never returned to Tinnevelly, it may be as well to mention here the sequel of his departure from us. He was received into the Institution at Madras, and commenced his

studies under Mr. Gray; but my fears were too soon realized. He was not the man to be thrown at once into new circumstances, and brought into contact with strangers in a new element; domestic troubles and failure of health also added their force to the wrong side; he soon became sick, unfit for study, and depressed in mind, and at length returned to his native province of Tanjore in a hopeless state, where he lingered till the 29th March, 1840.

His brother wrote me a very touching letter, detailing the circumstances of his last illness and death. The deepest humility and sorrow for sin appear to have distinguished his last days. He frequently used a strong figurative expression: "Nān kăreiyulla pāvi." "*I am a stained sinner,*" signifying that his sin was like the ink which, falling upon paper, soaks it through. So unsparing indeed was his self-reproach and humiliation, that a young man who visited him on one occasion as a spiritual guide, was staggered, and doubtful whether he had any faith and hope in Christ. But to my mind this deep sense of sin was the more satisfactory, as shewing the existence of a tender conscience, which, during the excite-

ments of our long troubles, had been treasuring up matter for bitter reflection in future times of leisure, and quiet retrospection ; and such tenderness of conscience, such perception of the evil of sin, we should be delighted to find more common among our Hindoo converts. He was not however left destitute of hope and comfort. The Saviour, to whom, like the publican, he looked with shame and self-reproach, remembered His gracious promises to the broken-hearted, and gave him constant peace. A few minutes before he departed, though somewhat delirious, his mind was filled with the peaceful assurance that he was departing to the presence and glory of his Lord. The Rev. T. Brotherton, a Missionary of the Propagation Society, then in Tanjore, and a valued friend of my own, wrote respecting him : "He appeared to exhibit deep humility, a firm unshaken faith in the Redeemer, and an entire acquiescence in the divine will ; and it certainly appeared to me that he was a partaker of that peace which passeth understanding." The following extract from his brother's letter, above referred to, I cannot refrain from adding : "On the night of his death, about eleven o'clock, he said he wanted

to wash and cleanse himself, and directed them to bring him water. When they had brought it, he cleansed his teeth, washed his face, hands and feet, and after having cleansed his finger-nails, he removed the garments he had on, put on clean ones, and began to address an exhortation to us; but the phlegm in his throat was so exceedingly troublesome, that we could only catch a few detached words of what he was saying. Afterward he clasped his hands and remained gazing up to heaven. Shortly after, opening his eyes, he exclaimed: 'Behold, the great ones are coming, I must pay my respects; bring me two limes.'* He took them into his hand, and looking up to heaven, begun to pray. After which he told us to lay him down. He then lay down for the last time, and remained composed and happy till the moment of his departure."

His death was sincerely lamented by all the Missionaries, and by the Catechists and Christians generally in Tinnevelly; for all regarded him as a genuine Christian, an upright and superior man; and all had looked forward to his return and abode among us, as a minister of

* It is customary with natives on paying their respects to their superiors, to present limes or fruits of some kind.

Christ to his own countrymen. His early death too added force to our feelings of regret and sorrow, for he was only thirty-eight years of age when he died. But we felt thankful to God, for permitting the bright example of this good man to shine in the Mission so long, and to maintain its gentle brilliancy to the last.

In the course of this year 1839, we had our usual amount both of trial and of encouragement in the Mission generally. Excited partly by our own contentions, and partly by our success in gaining converts, the heathen in some places attempted to check the work by persecution; although, in general, we found them disposed to listen to our addresses, to receive our publications, and to send their children to our schools; and many interesting conversations and discussions had been held with them. One case of persecution that occurred in my district it may be well to mention, as shewing how great are our anxieties and difficulties, arising chiefly from the weakness of our own people.

There was a man of property and influence, a Nādān * of the Shānār caste, near Panneivilei

* A Nādān is the highest of two classes of head-men in the Shānār tribe, the name of the other class is Mukúnthan.

(now the station of the Rev. J. T. Tucker), who had long been a determined opponent of Christianity in those parts, and had exerted his utmost influence to resist its spread among his tenants and neighbours. An attempt had been made by the people of Panneivilei and the adjoining village of Nārăkārăkŭdiyiruppu to enlarge a little a prayer-house in the latter place, which belonged to him. A large body of his dependents came and pulled down what we had built, and made a great disturbance in the village for several days. Knowing that we were about to complain of their violence to the Magistrate, he determined to be first; and accordingly one of his people presented a complaint against two of our Catechists and many members of the Congregations in both these villages, charging them with a burglary, and obtained a warrant for their apprehension. One of these Catechists was a relative of this very man, who partly by promises and partly by threats, managed to overcome his constancy, and actually prevailed upon the young man, his father, and the assistant schoolmaster, to forsake us, to join his party, and to rub upon their foreheads the sacred ashes, the heathen sign of apostacy: nor was this all;

but further induced them to give false evidence before the native Magistrate, by which our complaint was dismissed as the false one, and the Nādān's received for further investigation. Having gained this temporary advantage, he fell upon his other relations among our people with great fury, seizing, threatening, and even beating some. Many of them being discouraged by the apostacy of the Catechist and School-master, about sixteen families were induced to rub on ashes also. In the meantime an appeal was made to higher authority, by those of our people who were firm; the false complaint was rejected, and the defendants were released. I visited the village of Panneivilei the day after the case was decided in our favour, and publicly performed the painful duty of excluding from the congregation all who had yielded in the hour of trial, and denied their Saviour Christ. This produced, as I perceived at the time, a great sensation among the people. Shortly after the people who had apostatized, as they had done it from fear, were deeply ashamed and grieved; but I refused for some time to have any communication with them. Three months after, they made a direct application to return, but as I was not fully satis-

fied of their repentance, I still declined. In the month of November one of them died. In his sickness he said that this illness had come upon him for forsaking the Gospel, expressed a hope of pardon through Christ, and a determination, if he recovered, to seek admission again into the congregation. Sickness had prevailed too in several of their families; and when I visited the village again in December, I found them most earnestly desiring to return. I ascertained also that during the time of their exclusion, none of them had sacrificed to devils, or worked on Sundays, or committed any heathen acts, and moreover had had prayers in their own houses. The women especially were all very firm in refusing to return to heathenism; and one woman, dangerously ill in child-birth, resisted all the entreaties of heathen relatives to have sacrifices offered on her account, and earnestly called upon God alone for help till her danger was past.

It was impossible therefore any longer to refuse, and too glad indeed was I to receive them back again, after hearing these cheering signs of repentance. Preliminary matters with them being settled, they stood up during divine

service in the Church, nine families, containing thirty souls, and were as publicly readmitted into the congregation as they had been expelled from it, and great was the joy of us all. The poor woman who had recovered from childbirth, but was still very weak and could get no sleep, had been unable to attend the service. They brought her to me afterward, when she fell on her knees and begged me to receive her again, believing that her exclusion from the congregation had been the cause of her protracted sufferings. It had no doubt distressed her mind, and retarded her recovery; for after she was received, and I had given her a little simple medicine, she was relieved from pain in a few hours, and speedily recovered her strength. The next day three more families were re-admitted, leaving only three families still in a state of separation, and they were absent from the village. This whole affair, grievous as it was, yet gave occasion for such exercise of Christian discipline before the congregations generally, as proved highly conducive to their spiritual welfare; while it raised the character of Christianity in the eyes of the heathen. The heathan Nādān could never after shake the stedfastness of

these people; and I should add that several years after, the poor apostate Catechist himself broke from his trammels, and returned to the Christian Church, though distinctly told that he could never again hold the office of a teacher in it.

I think I ought to add some extracts from the report of the Rev. C. Blackman, about this time, to shew the progress of affairs at the Satankullam station, since he had entered upon it as his exclusive charge. Let me preface them with one from my own journal, respecting Mrs. Blackman's school, as early as May 12, 1838, when I paid them a hasty visit. "Examined Mrs. Blackman's Girl's School; it contains five full classes of different ages, total number, including a few day-scholars, 40. Each class knows more than any of the same classes in those boys' schools which I have as yet examined: the first and second classes would be a credit to any school, and by their neatness and order, their reading and writing, and by their understanding of what they read, shew that great pains have been taken with them. It is impossible to resist the effect of witnessing a school of forty girls, of various ages, and different castes, being thus trained

up in the knowledge of God, and in the paths of virtue, rendered, to say the least, capable of becoming a blessing to the Mission, a powerful auxiliary to the establishment of the Christian Church in these parts. It was pleasing to see among them some of the girls who were at Palamcottah, before the school there was divided into two, on Mr. Blackman's removal to this station, and to see them so much grown and improved."

From Mr. Blackman's Report, ending December 31st, 1838, I extract the following:

"The division in this part of the Mission continues, but the heathen still flock into the Christian Church; 730 have been added to the congregations. Satan however is not passive; nearly 300 have relapsed into heathenism. Many of the people are advancing in Scriptural knowledge, but I do not yet perceive any striking evidence of a new birth unto righteousness. When envy and discord shall cease from the midst of us, we may expect times of refreshing from the presence of the Lord.—I have visited all the congregations, 43 in number, once, and most of them several times during the last six months. During that time 75 adults and children have been baptized.

The Lord's Supper is administered monthly, some of the Catechists and a few others attend, generally from 30 to 40. Besides four new congregations, there have been considerable additions to some of the old. The number of Catechists and Assistants is 42; the number of boys and girls schools is 23. The day girls school at Kadatchapuram contains 52, and is in a most satisfactory state."

Six months later, June 30th, 1839, he reports: "Several new congregations have been added to the Mission. The people forming these new congregations, with those who have joined the old during the last half year, amount to 1,021. But as there has been a decrease by deaths, relapses into heathenism, expulsion from the congregation and other causes, of 281, the real increase is 740. The number now under my instruction is 4,036, living in 52 villages. In one of the new villages they took me to a devil-temple, where they had been accustomed to worship the works of their own hands. It was erected to the worship of a Naicken (man of the Naick caste) who some years ago, with a mud fort and small means, most stoutly opposed the English. He was deaf and dumb, but possessed abilities for war,

and was much feared in these parts for his daring and enterprising spirit. He was at last taken by the English and hung. On inquiring why they worshipped a dead man, they replied, "We feared him when he was alive, and lest he should injure us after his death, we propitiate him by worship and offerings." Two dead Maravers also, who were desperate thieves, are worshipped rather extensively in these parts from the same motives. This temple has now been pulled down, and a building dedicated to the worship of the living God, has been erected with the materials. The inhabitants of a small village, also near this place, have, up to this half year, shut out the Gospel, but appear now to have admitted it with some degree of sincerity. They delivered up the dresses and instruments used in the devil-worship, and promised to remain faithful in the profession of Christianity. During the last six months, 58 have been admitted into the visible Church of Christ by baptism. I consider their knowledge of Christian doctrine and duty, with a general good character, justified me in administering to them the holy rite. I should have been better satisfied, had they exhibited more decided proofs of a change of

heart. They professed a sincere belief in the Saviour as their only hope of salvation; they acknowledged, that sinners dying in an unrepentant state cannot be saved, and they promised that they would be diligent in the use of the means of grace, and strive to walk according to God's commandments. There has been a small increase in the number of communicants."

"The schools for girls are supported chiefly by contributions from friends to female education. One new school, named "The Retford School," was established four months ago. It derives its name from Retford, the Vicar of which place, the Rev. J. W. Brooks, kindly sent some money to the Rev. J. Tucker, to be applied to the promotion of female education, and contains 18 girls, all of whom are children of professing Christians. In the Kadatchapuram Girls' School, 30 out of 50 are able to read the Scriptures, some very fluently. The Anăgrăgăpŭram day school contains 20 girls. These, with the girls in the evening-school, make 150, and have all been organized by Mr. Blackman, and are under his superintendence."

I will lengthen this letter, only by adding a short notice of a small Church built at *Courtallam*, the place noticed in my second letter,

during the year 1839, which I extract from my Journal of August 2.

"We had a small prayer-house here (Courtallam) formerly, for the few families that were under instruction, which in 1836 fell to pieces. When after a time I was about to rebuild it, the thought struck me that the English people of Palamcottah, who visit this beautiful place during what is called the Courtallam season, and bathe under its refreshing waterfalls, would be disposed to contribute to the erection of a substantial little church, suitable for themselves to worship in, as well as for the natives. Encouraged by the officer of Engineers, to whom I mentioned the idea, I set on foot a subscription, and in 1838 the building was finished, but not before the season was over. It is built of burnt brick, plaistered and white-washed, with a tiled roof; its front door has a portico in the Tuscan style; and on one side, where it is most exposed to the wind and rain, there is a good verandah on similar pillars. It was opened this year, soon after the season commenced in June, with a suitable sermon, by the Rev. J. Thomas, and the Lord's Supper. In the afternoon, divine service in Tamul was performed in it, for

the first time, by the Rev. J. Dewasagagam; many of the Christian people from Vällăm Ellanjee and Casmajorpuram (neighbouring villages) being present. My duties at Palamcottah deprived me of the satisfaction of being present myself on the occasion of dedicating a temple to the true God, where so many idolatrous temples lift their heads in honour of false gods; and of rolling away the reproach hitherto lying upon Europeans, of having no altar to the Most High, in a place where some of them reside in good houses for three or four months in the year. The English congregation are so gratified, that they have voluntarily come forward with additional funds for the erection of a corresponding verandah on the other side, and a chancel, so as to render the building complete, and increase the room inside. We have now a comfortable church for the native Christians, in and around Courtallam, with whom also during the season, the native servants of the Europeans assemble, forming a very decent Tamul congregation, while the benefit and comfort to the English is equally great."

I may add, that the above-mentioned additions to this building were subsequently made,

—the whole expence being a thousand rupees, (£100,) and that some time after, the Europeans furnished me with the means of placing within it a handsome reading-desk and pulpit, and about fifty chairs as the property of the church, instead of sending their own chairs before service as hitherto: they have also enclosed it, and its nice little churchyard, within a substantial wall. I ought to add that the erection and fitting up of this church was done independently of aid from the Church Missionary Society. Its dimensions are small, but sufficient, thirty-two feet by eighteen inside, exclusive of the chancel; through the window of which you look out upon the lofty mountains that stretch down within a mile of its walls. In its churchyard repose the remains of several Europeans and native Christians. Among the former are the daughter of a gentleman of the Civil Service, who died in consequence of her clothes taking fire, whose remains indeed were the first deposited there; and the infant son of the Rev. J. Thomas, who died of cholera at the age of two years.

As I have before mentioned our losses in the departure of the Rev. H. Harley, Mr. Sargent, and Asarvātham Pillay, I ought to add,

before I close this letter, that considerably later in the year our party was strengthened by the arrival from England of the Rev. Stephen Hobbs, who reached Palamcottah on the 28th of October. By his assistance in the English duties and in the Seminary, I was again left more at liberty to visit the congregations; for, when alone at Palamcottah, I had to ride in from the native congregations on the Sunday, to the English service in the evening, sometimes a distance of ten miles. His coming therefore was a great assistance and comfort to myself.

Yours, &c.

LETTER VI.

FINAL END OF THE DIVISION.

My dear Friend,

Having brought down the narrative of our affairs to the end of the year 1839, I have now to record the steps by which in Divine providence during the year 1840, the division in Tinnevelly, which had so long distressed our minds, harassed our proceedings, and retarded the spiritual improvement of our people, finally ceased to exist.

Another year had now rolled on, since Mr. Schaffter and his part of the secession, returned to the Church Missionary Society. Mr. Müller, who had been compelled (as before stated) by the peculiarities of his case, to remain still in a state of division, had conducted his Mission during that time with much difficulty and anxiety of mind. The happy effects of re-union in the north had rendered us per-

haps more impatient of the division still existing in the south, and more desirous of doing everything in our power to facilitate Mr. Müller's return; but at one time this appeared to be further off than ever. Mr. M. finding it highly improbable that he could maintain his isolated position, dependent as he was upon the precarious support of friends gradually diminishing, proposed to connect himself with the London Missionary Society, and for that purpose, entered into a negociation with the Missionaries of that Society, who have for many years laboriously and successfully conducted a flourishing Mission in the most southerly portion of the province of Travancore, between Trevandram its capital, and the province of Tinnevelly,—Nagercoil and Neyoōr, being its principal stations. The Missionaries were disposed to receive Mr. M. together with his Catechists and people, and indeed did receive him, pending a reference to their Parent Committee in England.

This was a new subject of anxiety and distress to our minds. We had always entertained the most kindly feelings toward the Missionaries of that Society in Travancore, and had maintained the most friendly inter-

course with them; we had at that very time as before stated a Tract Society common to both Missions, in connexion with the London Religious Tract Society, and we could all heartily bid them God speed in their work. Still as Churchmen conscientiously attached to our own Church, and deeply concerned both in the interest of the Church Missionary Society, and the spiritual welfare of our Christian converts, we could not but earnestly desire that the integrity of the Mission should be preserved; and that those agitations and disputes concerning forms and ceremonies and non-essential points of religion, which must more or less prevail where different denominations are occupying the same ground, and often prove a snare to weak or insincere converts, should, if possible, be precluded in Tinnevelly, where hitherto they had been unknown. That they were unknown in Tinnevelly is a matter of fact; for the Native Christians, even in the worst times of the division, had never regarded themselves as being connected with any other body of Christians, much less as Dissenters from the Church of England. Something indeed had been said in the last letter of the Catechists,

inviting Mr. Rhenius to return to Tinnevelly, on the subject of forms and ceremonies, but it was not the real ground of their petition, and was adopted as a matter of policy to strengthen their request.* So little objection indeed was felt to the Church of England, that the German Missionaries themselves, and their Catechists both before and after their return, used the Book of Common Prayer in their public services, at least on Sundays, and especially in their most advanced congregations. It was clearly understood by every one in Tinnevelly, that the division was simply a personal quarrel between Mr. Rhenius and the Church Missionary Society, and that in respect of religious sentiment, and the mode of conducting Divine worship, there was little or no difference between the two parties. How was it then possible to contemplate, without apprehension and grief, the introduction of a permanent form of division by the proposed connection of Mr. Müller and his people with the London Missionary Society? That Society might indeed,

* There might have been at first some fear that we were about to introduce Popish customs among them, because such reports had been spread abroad, but the Catechists and people soon perceived that such notions were entirely groundless.

and would leave Mr. M. to the free exercise of his own discretion, as to the mode of performing Divine Service; but the coadjutors they might send, and Mr. M.'s successors in the Mission, would of course conduct their services according to the congregational mode, and disputes respecting the Episcopalian and the congregational forms of government would arise, to the increase of discord and strife. We did not wish to carry our Episcopalian sentiments and forms into their Travancore Mission, and we felt sure, that neither would they wish us to do so. We were content, that they and their native converts should be as brethren at unity among themselves; and we naturally wished to preserve to the Tinnevelly Mission the same unity and happiness. We felt it therefore our duty, as a body, I mean the Missionaries of the Church Missionary Society in Tinnevelly, to remonstrate in a firm, but friendly manner, against the act of the Travancore Missionaries, in receiving Mr. Müller; and the Corresponding Committee at Madras immediately communicated with the Parent Society upon the subject; and the latter entered into communication with the Parent Committee of the London Missionary Society

upon this most important question. To the honour of the London Missionary Society, and to the praise of their truly Christian spirit, it must be recorded, and ought ever to be remembered, that they refused to sanction the act of receiving Mr. Müller, and that part of the division under his care; they offered to receive him as an individual Minister, and to locate him in Travancore, or any other of their Missions, should he feel disposed to leave Tinnevelly, but declined receiving him while in Tinnevelly, or any portion of the Tinnevelly Mission, into connection with their Mission in Travancore. Thus happily, by Christian forbearance and amity, was the new danger,—and with it our anxiety, removed.

By this decision Mr. Müller was again thrown upon his own resources. Not long afterward, and possibly in consequence of this disappointment, and the anxiety connected with his position, his health became seriously affected. On the one hand, the difficulty of maintaining his Mission, the improbability of its continuance, should ill health compel him to retire from it, together with anxieties concerning his own family; and on the other, the successful reunion of Mr. Schaffter with the Church

Missionary Society and its happy consequences, together with the desire of many, at least among his own Catechists and people to return, pressed upon his mind, and led him seriously to reconsider, whether he might not now be able to surmount the difficulty in his own mind to his own return. Truly sympathizing with him, we had shown every disposition to welcome him among us again, and much conversation had passed between him, Mr. Shafter and myself on the subject. At length he resolved to make another proposal to the Committee, which was accompanied by a strong recommendation on our part. This was in May 1840. They cheerfully accepted it as far as they were concerned, and referred the case to the Bishop. His Lordship proposed his terms to Mr. Müller, which were as easy as the circumstances of the case would admit of; and Mr. Müller happily found them such as he could comply with. And now the return of himself, his family, and the whole Mission to the Church Missionary Society was at length complete. Never shall I forget the joy of that occasion. No weary traveller, faint with his heavy burden and tedious way, and often doubting whither his hitherto untrodden path would

lead him, ever found himself at the place he sought with intenser feelings of delight, or throwing off his load, sat down to rest with greater thankfulness than we all experienced when this long, painful, and once apparently endless state of division had at length ceased. Shortly after all matters had been arranged, and the most friendly intercourse between Mr. Müller and ourselves had taken place, an occasion presented itself of assembling together with all the Catechists, and many others, at the Anniversary of the Widows' Fund in Palamcottah, when the most hearty thanksgivings were offered by all to Almighty God, with gratulations of no ordinary delight towards each other, as brethren, long estranged, and often in collision, but now happily reunited by the good providence of God, as members of the same Society, and the same Church. The 126th Psalm seemed as though it had been written expressly for us. "When the Lord turned again the captivity of Zion, then were we like them that dream. Then said they among the heathen, the Lord hath done great things for them," (and we responded) "the Lord hath done great things for us, whereof we are glad." At a meeting held some time

afterward, we determined to perpetuate the memory of this complete restoration and reunion by an act exceedingly gratifying to all our feelings, to none more than my own; namely, to erect a mural tablet in the Church to the memory of Mr. Rhenius. A subscription for the purpose was at once opened, and a sufficient sum having been raised by the contributions of Catechists, Schoolmasters, Native Christians, and also of some heathen friends, a tablet was procured from England with an inscription in English, to which one in Tamul was added on its arrival in Madras; and it is now to be seen within the Church of Palamcottah, which, as I before stated, was originally built by Mr. Rhenius.—The following are the inscriptions:

To the Memory of
THE REV. C. T. E. RHENIUS,
A CHRISTIAN MISSIONARY OF EXEMPLARY ZEAL AND DEVOTEDNESS,
WHO, AFTER LABOURING IN INDIA FOR 24 YEARS,
EIGHTEEN OF WHICH WERE SPENT IN THE PROVINCE OF TINNEVELLY,
DIED AT PALAMCOTTAH,
JUNE 5, 1838, AGED 47 YEARS.

TRANSLATION OF THE TAMUL.

This Tablet
WAS ERECTED BY THE
MISSIONARIES, CATECHISTS, SCHOOLMASTERS,
AND OTHER FRIENDS IN TINNEVELLY,
AS A
TRIBUTE OF AFFECTION TO
THE REV. C. RHENIUS,
A. D. 1843.

But I should fail to exhibit the whole evidence of that wisdom and goodness which we recognize in the Providence of God towards this Mission, were I to omit the mention of a circumstance which came to our knowledge shortly after the division was healed. Within a month after the return of Mr. Müller, with all his catechists and people, and their reunion with the Church Missionary Society, letters reached him from parties in America who had become acquainted with the circumstances of the German Evangelical Mission in Tinnevelly, and felt greatly interested in it. They offered to Mr. M. to take him with all his catechists and congregations into connection with themselves, to furnish him with

ample means for carrying on the Mission, and to send as many Missionaries from America as he might wish to have as fellow-labourers with him in the province. Had their proposal arrived a few weeks earlier, before Mr. M. had finally determined upon making his proposals to the Church Missionary Society, it might possibly have proved an obstacle to our happy reconciliation, and perpetuated the division. The discovery of such a danger safely passed, was reviewed with adoring thankfulness from the shore now safely reached; and, I should add, that none rejoiced more cordially in it than Mr. Müller himself.

Mr. M. had been living, as I before observed, at the Christian village of Suviseshapuram, having congregations in its neighbourhood, and also some scattered among our congregations and those belonging to the Mission of the Gospel Propagation Society. It was determined therefore to constitute SUVISESHAPURAM,* a separate district of the Church Missionary Society within defined boundaries, under Mr. Müller's charge, transferring those lying beyond it to the Missionaries in whose districts they were properly located; and ar-

* Pro Sŏvisĕyshăpŏorăm, i. e. Gospel-town.

rangements, similar to those before described in Mr. Schaffter's case, were agreed upon with regard to catechists and congregations. In a few months every trace of division had disappeared; and thus, by the goodness of God, after a painful period of about five years from the return of Mr. Rhenius, perfect harmony and peace was restored to Tinnevelly.

It is very possible for one so deeply concerned as myself in the affairs of that eventful period, and so exceedingly relieved by the happy termination of them, which I have just recorded, to form an exaggerated notion of their importance; but I find it impossible, even at this distance of time, to review the whole history of that painful division, and the complete transfer of the Tinnevelly Mission, in its full integrity, to the connexion and government of the Church of England, thereby effected, without perceiving in it one of the most remarkable interpositions of Divine wisdom and goodness, that has, at least in modern times, occurred in the history of Missions. May the sense of His loving-kindness towards us never be effaced from our hearts.

I have before given an extract from Mr. Schaffter's first Report, after his re-union with

the Society, showing both the spirit in which he again united with us, and also the circumstances of his Mission at the time. In the same way, I append an extract from Mr. Müller's Report at the close of 1840, no less interesting and satisfactory in the same respects.

"Another year," he writes, "is drawing to its close,—a year which, in many respects, and particularly as regards the well-being of the infant church or churches in Tinnevelly, has been a remarkable and consequential one. But as the principal events which have happened during the same, are known to the Committee, I need not enlarge here; especially since the circumstances and reasons which led to the changes, have been sufficiently stated both privately and publicly. I cannot, however, refrain from observing, that an implicit reliance on the goodness and wisdom of Divine Providence has never failed to sustain those who commit themselves to the guidance and direction of the same. The conviction that we are in the path of duty, enables us to commit all our cares and burdens to an all-wise and merciful hand. To this hand, therefore, I would afresh commit myself, and the work intrusted to my feeble

hands, for the future, in the new connection, which I humbly trust the Lord himself has brought about in His infinite goodness and mercy. May He graciously crown the re-union with his richest blessings and grace, that the name of our Saviour Jesus Christ may be glorified, and many a poor sinner be brought to the knowledge of the truth as it is in Jesus. To Him be glory for evermore. Amen.

" At the time the re-union took place, the number of souls under my superintendence amounted to upwards of 5,000, and the number of catechists to about 60; schools there were 21,—the catechist-schools not included. In order to concentrate our labour as much as possible, and to allot to each of us, as far as practicable, an equal portion of it, it was found expedient that a mutual tranfer of congregations, catechists, and schools should take place. Accordingly, in September last I transferred from the people under my charge to Mr. Blackman, 19 catechists, about 2150 souls, and 4 schools; to Mr. Thomas, 6 catechists, and about 500 souls; to Mr. Pettitt, 2 catechists, about 200 souls, and 1 school; to Mr. Dent, 5 catechists, about 350 souls, and 3 schools. In return I received from Mr. Black-

man 16 catechists, about 1700 souls and 5 schools.

"At the end of October, when my list of congregations was made up, there were under Christian instruction 1118 families, or 3902 souls; of these 625 are baptized, the rest, 3377, are candidates for baptism. During the last three months a considerable increase among the congregations from heathenism has taken place, and three more assistant catechists have been in consequence required, making my present number 48. I have 29 schools, including 13 catechists' school. The number of children in them is 825; of these 118 are girls, and of this number, 309 are children of the members of our congregations, 92 of which can read the word of God. All the girls are, more or less, under the superintendance of Mrs. Müller. The number of scholars in her boarding-school is but 15, which could easily be increased, had we but greater funds. I would commend myself," he adds, in conclusion, "and all connected with this Mission, to the prayers of our Christian friends. We feel that without our blessed Saviour we can do nothing; we would therefore look to Him and devote ourselves afresh to His service. For

every good that has been done, to Him alone be all the praise."

We had now, in the good providence of God, reached a period of repose, and entered upon a period in the history of the Mission to which the description in the account of the early Church seems not altogether unsuitable. "Then had the Churches rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts ix. 31. The evil passions which had been called forth, during the long period of division and strife now subsided, and feelings of mutual good-will began to diffuse themselves among the Native Christians. Great advantages also were now afforded us for carrying out the discipline of the Christian Church more successfully, as there existed no longer the opportunity and the temptation for disaffected persons, and persons who had rendered themselves liable to correction by misconduct, to flee to a second party. A still greater advantage was the facility which it afforded us of consolidating the Mission generally, and of exerting a much more extensive personal influence over our converts and their teachers. While we were in the state of division, two Missionaries

were employed in doing the work of one; and in many instances, two sets of teachers were doing the work which one set could just as well perform. Mr. Müller had been accustomed to travel over the southern districts of the Church Mission, while one or more of our Missionaries had also to travel over the villages near his residence, and in some instances both had to visit the same village. Mr. Müller's journeyings being now limited to a district extending only a few miles around his own residence, he was able to devote much more time and attention to the congregations and schools within that narrower space, while the other Missionaries, being saved the time and trouble of going into his neighbourhood, could in the same way devote increased attention to their own districts, contracted like his, within narrower limits. We could thus become personally acquainted with a larger number of individuals in our congregations, the time saved by less travelling being applied to the spiritual wants of our people; while the expense also thus saved, furnished funds for many useful purposes. A number of Catechists and Schoolmasters also being disengaged by the cessation of a second congregation, or a second school in

a village, could be disposed of in taking up new ground, or in supplying to some of the larger congregations where there had been no division, increased help. The character of many unsuitable persons among the teachers having manifested itself during the time of division and confusion, they could now be placed in situations of less importance, or recalled into our preparandi classes to be more thoroughly qualified for their work. I ought to mention that none were dismissed or punished for past offences, they all being buried in mutual forgiveness on our reconciliation, but at the same time warning was given, that greater strictness and improvement in character would in future be required. Some who had been distinguished by unsatisfactory conduct during the division, took the warning and reformed; but many from time to time committed themselves by misconduct of one kind or other, and rendered it needful to dismiss them from their situations. We were however thankful to find a very general improvement among them, and a marked increase of attention paid by them to the spiritual progress of the people and children under their instruction. The Native congregations gradually improved in knowledge,

in order, and good conduct; and schools for their children were more extensively introduced.

Even within the same year (1840) several indications of this general improvement presented themselves. One of the Inspecting Catechists read to me an epitome of the book of Joshua, upon which he had employed his leisure hours, while about the same time also he suggested and formed in his district a kind of Dorcas Society among the women of several congregations. Another Catechist composed a poem on the book of Esther, in which considerable knowledge of Scripture and ingenuity of construction were evident. A striking instance of the effect of the gospel upon the mind of a notorious devil-dancer, resulting from the conversation of one of our Catechists with him, took place in this year, which I shall afterward mention more fully. The number of communicants increased greatly, and several instances of Christian patience under affliction, and of happy deaths, occurred, both among them, and other members of the congregations, which greatly cheered and encouraged our minds, assuring us as they did, that the presence of the Saviour was indeed among us.

Two of our Societies also date their origin from this year. Feeling strongly, as before observed, the necessity of great improvement in the character of the Catechists, we were now led more earnestly to consider what measure could be adopted for this purpose. It had often occurred to my mind, that the institution of prizes among them, for the production of the best essays, on given subjects, would operate beneficially as an impulse to study, thought, and composition, and it had become a subject of conversation among us at our Quarterly Meetings. At length, in April 1840, (which however was a little before the return of Mr. Muller, but after Mr. Schaffter's reunion had facilitated the plan) I submitted to the brethren assembled in Committee, a draft of rules and regulations for conducting *an Institution for Prize Essays* among the Native Catechists, which was thoroughly discussed, modified, and adopted. The Catechists in this plan are divided into three classes, according to their ability, and three prizes are awarded in each class. The subjects are propounded by the Missionaries in Committee. One of the classes write every half-year, and the prizes are publicly awarded at our General Anniver-

sary Meeting in the month of January, or at the meeting of the Catechists' Widows' Fund in July; the essay which has gained the highest prize, being read by its author before the Missionaries, Catechists, Seminarists, and people. The working of this Society necessarily entails upon the Missionaries a large amount of labour; the design and results however are deemed so important, that it is cheerfully undertaken.

The other Society was perhaps of still greater importance, and it is impossible not to feel peculiar pleasure in mentioning its formation, because the idea of it originated, not with the Missionaries themselves, but with the Native Catechists.

In the month of December, while at Aseervāthăpuram, visiting the district called by that name, which was only one of three then under my charge, the inspecting Catechist came to tell me of something which he and the Catechists of the district had been talking over at their monthly meeting of their Poor Fund. On inquiring what it was, he said, "You have often told us, Sir, that we ought to have better Churches among us, and not to be always contented with our once devil-temples, and these

rudely-constructed places, with thatched roofs, that can last only a few years; and we have been thinking of a plan for carrying out your idea." "Well," I replied, "let me hear it." "Then, Sir," said he, "we are prepared, and we believe the people in the congregations will also be ready, to give one day's income in the year, to form a fund for building neat and substantial Churches in this district, if you approve of it." I was of course delighted with the proposal. I was leaving the village that day, but returned a few days after, according to appointment, and with the inspecting Catechist, drew up a few rules for the establishment of the proposed Society. The next day they were adopted at a public meeting of the Catechists and people of that district. I find the following notice in my Journal of December 19, 1840. "Aseervāthăpuram. More people for Medicine. At 11 o'clock the Catechists and head-men of the several congregations in this district assembled, in number 63, to establish the new Society. The meeting commenced by singing part of a hymn, with prayer, and with the reading of the chapter in which king David gives Solomon charge about building the temple, (I Chron. chap. 22.) after

which a draft of rules was read. Each rule was fully explained and discussed, and after a few alterations, adopted by unanimous consent. It may not be uninteresting to insert them, as shewing the nature of the Society, and the support upon which it is to rest."

1. That a Society be now established for building, enlarging, and repairing Churches within the limits of this District, and that it be called the Aseervâthapuram District Church Building Society.*
2. That each Catechist and each member of every Congregation in this District, both male and female, capable of work, pledge themselves to give to this Society the amount of one day's income every year, whether derived from labour or otherwise; and this to be given, not at the lowest, but faithfully at the highest rate which they obtain during the year. It is hoped too that some will freely give even more than this, and obtain contributions from their relations and friends.
3. All persons giving annually one day's income, and all others giving voluntarily to the amount of one kali fanam (*about fivepence, but according to their means, nearly five shillings in English money, being the day's wages of a good workman*) shall be Members of this Society. The Members to hold an Anniversary Meeting in the month of December, to approve the Report and Accounts, and appoint Office-bearers for the ensuing year.

* It was then called the *Araloor* District, but as Aseervâthapuram soon after became its head-quarters, instead of Araloor, I have here by anticipation changed the name.

The practical working of the Church Building Fund may here be noticed. When the Christian people of a village wish to have a better church erected in it, they agree among themselves as to the amount which is to be raised by themselves, independently of their annual subscriptions to the Society, and lay their proposal before the Missionary of their district. If he is not satisfied with the amount, he urges them to give more; and then draws out a plan for their church, and directs the catechist to prepare an estimate with the aid of some native builder. This the Missionary submits at a Committee meeting of the Church Building Fund, of which he is the President, and obtains a grant. He then applies to the Committee of the Church Mission Society for a similar grant; and perhaps solicits contributions from some of his European friends, who generally are very willing to aid these efforts of the native Christians according to their means. All being settled, the Missionary becomes architect, builder, and sometimes mason, laying not only the foundation-stone, but many others in the course of the building, and showing the native builders, both by his own pencil and the trowel, how to do every new thing.

Such was the origin of the District Church-Building Fund in Tinnevelly. Two days after this meeting, I spent an evening with Mr. Thomas at Meignyānăpŭram, where he had now for some time entered on residence; and told him what we had done. Delighted with the idea, he said he would mention the circumstance at the approaching meeting of his Catechists. At the beginning of the year, when I next met him, he informed me that they had taken up the matter with enthusiasm, and that the second District Church-Building Fund had actually been formed. I succeeded afterward in forming one in each of my other two districts: other Missionaries, from time to time, have done the same in theirs, and I believe there is now a similar Society established in each of our Mission Stations in Tinnevelly. The results, as visible in the erection of better churches, will be noticed hereafter.

I have now brought down the general history of the Mission to the close of the year 1840; a year ever to be remembered by us with grateful feelings on many accounts, especially as one that taught us, by happy experience, "how good and joyful a thing it is for

brethren to dwell together in unity." It will be difficult for me to give anything like a full and detailed account of the diffusion of Divine Truth among us after this date, so large a portion of the Mission having then passed from under my personal superintendence into the exclusive charge of other Missionaries. As, however, we have always maintained among one another the most friendly spirit of communication—have continually visited each other, and brought forward the peculiarities of the different Stations at our Quarterly Meetings—and as we have not unfrequently been driven by trials and persecutions to seek of each other mutual counsel and aid—each one of us has become thoroughly acquainted with what has been going forward in the whole Mission; and I am therefore qualified to pursue the history of our proceedings, in all great and important points, down to the time of my returning to England. This, therefore, I shall attempt to do in the following letters, and reserve interesting particulars, occurring from time to time during my residence in Tinnevelly, for subsequent notice, to be arranged under different heads.

But before I conclude this letter I must

carry you back a few months, to record an event which greatly alarmed us in the earlier part of the year 1840. Toward the end of February, Mr. Schaffter (who had taken charge of the Nalloor district, comprising in extent what are now the Nalloor, Paneivadili, and Surrandei districts) had set out on a journey into the northern part of it, and was nearly fifty miles distant from Palamcottah (where he and Mrs. Schaffter were still residing till his house at Nalloor should be erected), when he was suddenly taken ill, at a place where he could get no medical advice or even proper assistance, and with great delay and difficulty was brought into Palamcottah in a most dangerous state, suffering from violent inflammation of the chest. For some hours we scarcely ventured to expect his recovery ; but it pleased God to spare us the trial of losing one so dear to us as a Christian brother, and so valuable as an experienced fellow-labourer in the Mission, upon whose shoulders a large portion of our burden was resting. His continuance among us, too, proved very important in the subsequent negociations for the return of Mr. Müller.

I was myself not altogether free from suf-

fering about this time, although there was nothing dangerous in my ailment. Eight or nine months before, I had begun to feel symptoms of what was supposed to be sciatica, brought on, I believe, by a stroke of the land-wind as I was travelling in my palankin. It had never been severe enough to lay me aside, though it greatly interfered with my comfort; and, singularly enough, it occurred at a time when, had I yielded to superstitious fear, it might have become a more serious matter. Soon after my offer of service, many years before, had been accepted by the Committee of the Church Missionary Society, I was conversing with a Clergyman, on the top of a coach, about Henry Martyn, and in answer to an observation of his, that he had lived only seven years in his work, I expressed a belief that I should feel satisfied were a period of labour equally long granted to me. At the moment, one of those extraordinary impressions, which we find it difficult to account for, took possession of my mind, nor could I ever shake it off, that I should be spared to labour only seven years in the Missionary work. I placed no confidence in this presentiment as an indication of the will of God, and resolved, by His

help, that it should not fulfil itself by operating upon my fears. My seven years in India were now drawing to their close, and this troublesome complaint, after many months, refused to yield to medical treatment, and was becoming more stubborn ; while Mrs. P., who knew nothing of the impression on my mind, urged me to take more decided measures, on the ground that she feared my constitution was breaking up. I took her advice, without sharing her apprehensions, and soon after Mr. Schaffter's illness, adopted, under medical sanction, a new course of treatment, which, followed up by the climate and bathing of Courtallam, restored me, by the Divine blessing, to my usual health, soon after the crisis of the seven years had passed over. I have mentioned this occurrence, to show how little reality there is in presentiments of this kind, when they are not allowed by their effects on our fears to work out their own prognostications.

Your's truly.

LETTER VII.

FROM A.D. 1841 ONWARDS.

AGREEABLY to the intimation in my last letter, I have now to continue the general history of the Tinnevelly Mission, in its most prominent features, from the year 1841 to the period when I left it to revisit England.

The first event of this year was the Visitation of the Bishop. Dr. Spencer had succeeded the lamented Bishop Corrie in the see of Madras; and, being on visitation to the Malabar coast, towards the end of the previous year gave us notice of his intention to spend some days with us on his way to Madras. In consequence of this notice we had been, during the last two months, continually occupied in visiting the congregations, and preparing our native candidates for Confirmation. As his Lordship was unable to visit the whole of the Mission Stations, a good number of the candidates

had to come many miles to the places where the Confirmations were held—a difficulty which of course would prevent many from receiving the rite: a very considerable number, however, overcame all obstacles, and travelled on foot from five to forty miles, to be confirmed. I am acquainted only with the numbers who were confirmed at three of the Stations.

The first Station visited by the Bishop was Dohnavoor, as it lay nearly on his road from Travancore. His Lordship was accompanied by the Rev. E. Jones, Missionary of the Society for the Propagation of the Gospel at Cuddalore, and his Missionary Chaplain. Mr. Hobbs and myself met his Lordship at Dohnavoor. After confirming there 160 persons, on the 2nd of January, the Bishop proceeded the same evening to the other Stations in the following order—Satankullam, Moothaloor, Meignyānăpŭram, and Nazareth, visiting also several of the smaller villages in his road; and, after confirming the candidates prepared there by the Reverends C. Blackman, G. Heyne, J. Thomas, and A. F. Cæmmerer, and receiving the congratulations of the Catechists, Schoolmasters, and Christian people at each Station, came into Palamcottah on Saturday morning

the 9th, greatly exhausted, and suffering from bodily infirmity. On Sunday morning his Lordship confirmed six candidates belonging to the English congregation, in the course of the English service, and preached from the words, "Come, take up the cross, and follow me." In the evening the Rev. C. Blackman, at the Bishop's request, preached from Acts viii. 5. The following three days were devoted to the examination of the candidates for Holy Orders, to receiving the calls of the Civil and Military gentlemen of the Station, and to interviews with the clergy. On Wednesday evening his Lordship preached from Romans v. 10. On Thursday morning he received the salutations of the Catechists of this Station and their wives, of the Schoolmasters, the Preparandi class, the Seminary boys, and the girls of Mrs. Pettitt's school, with great numbers of the native Christians, both men and women, from the various congregations. Afterwards the native Confirmation took place, at which the catechists and members of the congregations in the Rev. P. P. Schaffter's district, amounting to 281, and those from our districts, amounting to 284, (total 565) were confirmed. His Lordship was suffering so much from ill health as to be able

to give only a short address to those who had been confirmed: an address, however, which they listened to with great attention, and, I trust, with much advantage. As this was the first confirmation that had taken place in these parts, the chief part of the candidates were adults; and trembling limbs bore many a grey head to receive the Bishop's blessing. His Lordship expressed himself much gratified, both by the number of candidates, and also by the devout and orderly manner in which they conducted themselves throughout the service. At Meignyānāpūram the number confirmed was 272.

On Friday we held the Anniversary Meeting of our *Tract Society*, at which there was a noble attendance. The Report mentioned that there had been printed, during the past year, 650,000 tracts. Just after the meeting commenced, an accident took place, that had nearly been attended by fatal consequences. One of the globe lamps which hang from the beams down the middle of the Church, becoming unequally expanded by the heat arising from the large number of persons assembled, suddenly broke, and the lower part, which was very heavy and set in a brass-socket, fell upon the head

of a Catechist who was sitting on the mat beneath it. Happily, by the providence of God, the point of the brass part fell upon the side of his head, and merely wounded him : had it fallen on the top of it, the result would probably have been fatal. We were relieved by seeing him again enter the meeting after the wound had been dressed.

On Saturday morning, soon after six o'clock, we held the Anniversary Meeting of the *Tamil Book Society*, the Bishop presiding. As bodily indisposition rendered it necessary for him to retire soon, his Lordship, after the reading of the Report, addressed the meeting, through one of the Missionaries, who acted as interpreter ; expressing the gratification he felt at seeing so large an assembly, encouraging us in our labours for the diffusion of Christian knowledge, and kindly promising a donation to the funds of the Society. When his Lordship was about to vacate the chair, all the Catechists (for many had come in from the country stations for the purpose of attending these anniversary meetings, and witnessing the Ordination) rose up, and begged to present an address which they had prepared, acknowledging their gratification at his Lordship's

visit to Tinnevelly, and the interest he had manifested in their behalf; expressing, also, their hope that his Lordship's labours would prove highly conducive to the benefit of themselves and the congregations; and that better health, and all spiritual blessings, might be bestowed upon his Lordship until he should visit Tinnevelly again. After the address had been read in Tamil (an English translation being in the Bishop's hand), his Lordship replied to their address in a very kind manner, and, pronouncing the blessing, retired from the meeting. The business of the meeting then proceeded, both European and Native speakers moving and seconding resolutions. Immediately after, the Anniversary of the *Native Philanthropic Society* was held. At noon divine service in Tamil was held, during which the Rev. E. Jones preached, and the Lord's Supper was administered to 120 native communicants. In the course of the same day the Rev. J. Dewasagayam assembled the children of our schools in and around Palamcottah, about 300 in number, and drew them up in order before the verandah, from which his Lordship, having heard them read, addressed a few kind words to them.

On Sunday the 17th, at the English Service, the Bishop preached from Jonah i. 6, and admitted three persons to Holy Orders, two to the order of Deacon, one to that of Priest, the Missionaries present assisting in the latter case. It was very gratifying to have the Catechists also present as spectators; an advantage gained only by the recent enlargement of the Church. The service ended by the administration of the Lord's Supper to the Clergy and the usual communicants. In the evening, one of those ordained in the morning read prayers, and one of the Missionary brethren preached.

The next day was appointed for the Visitation. The Bishop, having met all the Clergy at breakfast, proceeded to the Church, and, after having examined their letters of Orders, divine service was performed, after which the Bishop delivered a Charge prepared for the occasion. The service being concluded, and the congregation withdrawn, the Missionaries of both Societies presented a valedictory address to his Lordship, which was read by the Rev. C. Blackman. His Lordship was unable, from exhaustion, to say more than a few affectionate words in reply. Thus closed our Dio-

cesan's visit, who in the afternoon left Palamcottah.

In the earlier half of this year we had many important accessions to Christianity in the several districts of the Mission—indeed, quite a marvellous increase. In the Nalloor district, Mr. Schaffter reported the accession of six villages, containing 317 souls, besides 100 families in the village of Alankullam, a mile from Nalloor. In the Meignyānăpŭram district, the increase during the half-year ending June 30 was no less than 2000 souls, including several large villages. In the Palamcottah Station there was a corresponding increase. It may be interesting to state a few particulars respecting three of the villages which placed themselves under instruction in this district.

In the village of *Seevalapery*, seven miles from Palamcottah, more than thirty families of the Maraver caste requested to be received; who, amidst great difficulties and opposition, succeeded in erecting for themselves a place of worship. They were respectable people, as will be inferred from the following notice in my Journal of this date, which I add, also, because of the description it contains of some heathen idols in the neighbourhood:

"Went to see the gardens of the people, about two miles distant from the village, and was much pleased with them. They contain cocoa-nut, lime, pomegranate, and several other kinds of trees, and the soil seems very productive. They are under a large rock about 200 feet high, on the edge of which are fixed a heathen temple and a gigantic idol of the god Auly, probably twenty feet high, as if placed there to overlook all the country round. At the foot of the steps leading up to it there is an altar, with an assemblage of idols and attendant images, principally earthenware, which present a most ludicrous appearance;—horses without heads; riders with their legs fallen off upon the ground, or their arms gone; eyes, mouths, and beards spread upon the ground—yet all objects of worship or veneration. There is one stone idol on an altar which must be a good piece of sculpture, from the awe which it inspires immediately on approaching it. The body has a human figure; the head, that of a bullock with horns, having also something of human intelligence skilfully thrown into it: it holds a partially uplifted weapon in his hand, and seems as if actually stepping forward to strike. It is filthy, and

dripping with the grease of their anointings, showing it to be the idol which receives the principal honours there. How distressing to see the beauties of nature, a fine rock, and the vicinity of fruitful gardens, defiled by such abominations. Oh, when shall their end come!"

Another village was *Tiruvarénganěry*, four miles from Aseervāthapuram. About the month of June, eight families in this place put themselves under the instruction of the Catechist of a neighbouring village. Shortly afterward, the owner of the village, a Brahmin, who was living at a large town ten miles distant, being in the neighbourhood, heard of this, and sent for the head men. After they had approached and worshipped him in the usual manner (for the Brahmins exact of the lower orders the *sāshtāngam*, or prostration of the eight members, to perform which they must cast themselves perfectly flat upon their faces on the ground) they arose and stood before him, to know what Swāmi's will might be. He asked them if it were true that they had gone to learn the Vĕda. They replied that *they* had not, and had never thought of such a thing, but that a few of the worst people in the village, whom they could not

restrain, had been guilty of doing so, for which they were very sorry. "Never mind," said he; "but only listen to what I have to say. I see that some of you have an inkling for Christianity, and so we shall have quarrellings and disturbances in the village, and no peace—a state of things which I will not allow. Hear my decision, therefore. If you all like to remain in your old religion, remain. But if you prefer becoming Christians, I have no objection. In that case you may turn your devil-temple into a church, and do what you like with your images; and if you do not behave justly toward me as tenants, I shall look to the Missionary for justice. Only, mark, be all of one mind: I'll have no divisions, no parties—all one thing or all the other. Go and act accordingly." The consequence of this unusually liberal spirit on the part of the Brahmin was, that the head men returned to the village, held sundry deliberations with the rest of the people, sent for the Catechist, communicated with me, and eventually placed themselves under instruction. I visited the village, for the first time, about two months afterward, and received a hearty welcome. As I approached their devil-temple—

now become a house of prayer—enlarged, and, for the first time, enlightened by a window formed in one of the walls, I beheld their idols scattered in the sand, with broken heads, and arms, and legs; and in the course of the morning, when sitting alone inside, I saw one of the children of the village, about four years old, get astride upon the back of one of the largest, which they had kept for me if I should wish to have it, turning it into a toy, and whipping it with a straw. Some of the people, too, had clothed themselves in the sacred garments of their devil-worship, which in their heathen darkness they would have deemed it fatal to put on, dreading the vengeance of the demons; and the whole village, consisting of about 180 persons, were in regular attendance upon the means of grace. They crowded into the prayer-house with more alacrity than order, and seemed delighted with the change that had taken place. I held two services in the village, preaching to them in the morning upon the prodigal son, and in the evening on the expiatory sufferings and patience of Christ. 1 Peter ii. 21—25.

The third village, *Nātchiyāpuram*, north of Panneivilei, was much smaller, containing

only about ten families, who placed themselves under instruction through their intercourse with the Christians of Seevānanthapuram. I mention this, in preference to many larger villages, there having been peculiar difficulties connected with its accession to Christianity.

The people in it were slaves belonging to a Jemindar (a large landholder under a contract with the Government), and employed in the cultivation of his lands. At that time, the abolition of slavery in the territory of the East-India Company had not taken place. This Jemindar was animated by a different spirit from that of the Brahmin just mentioned. His pride was probably wounded at the idea of his slaves venturing to choose for themselves, and placing themselves under the direction, though religious only, of any other persons; and he resolved that they should not learn the Veda: he even vowed that he would spend ten thousand rupees—that is, in violence and bribery—rather than permit it. Happily, I was able to place a Catechist there, who, though of a low caste, was his equal in shrewdness, firmness, and perseverance. The first act of persecution was this. The Jemindar's son-in-law, who managed his affairs, reported to the Tah-

sildar of Calcaud that two of these people were receivers of property stolen by persons against whom he had issued a warrant. They were dragged off a distance of forty miles to answer the charge, and, being proved innocent, they were sent away. Their cattle were then seized for debt, whereas the Jemindar actually owed them grain. They were not allowed to use the water of the wells, and persons were prohibited from selling them food. Twice I wrote to the Jemindar, once I had an interview with his agents, and did all I could to conciliate him, but to no purpose. We had therefore to go forward as we best might. The devil-temple, which the people delivered up, was so small that my travelling-cot would not go inside,* and, immediately on their attempting to enlarge it, the materials were knocked down in the night and carried away. On a second attempt, the temple itself was levelled and removed. No carpenter in the neighbourhood would undertake to construct a new

* These temples are not large, as they are not intended for the accommodation of worshippers, as our churches are, nor used to convey instruction of any kind. They are only for the idols to inhabit, and for his servants the devil-dancers (a kind of priests) to enter with their offerings. The people all stand outside, gazing with dread.

roof, and I was obliged to get one made at a place ten miles distant. The cart which was conveying it thither was waylaid before it reached the village, the materials carried off, and a false complaint presented against our people to neutralize the true complaint which they knew would be brought against the real offenders. The case was mystified and almost lost in the Tahsildar's cutcherry, and an appeal to the European Magistrate then at Palamcottah became needful. There, also, every effort was made to defeat the cause of these poor people, and at length the case turned upon one point. The Jemindar's party had deliberately asserted, in their defence, that there was never any such devil-temple existing in the place, and that the alleged site of it was cultivated ground. Happily, I had myself been to the village, and held service in, or rather before the temple, and was prepared, if needful, to give evidence of the fact. The Magistrate, however, to satisfy himself, secretly despatched a police officer to the spot to examine the place. The Jemindar's party obtained information of his instructions, and instantly sent off men to run all night to the village, thirty miles distant. The next day the police-officer arrived, and

proceeded to the spot. "Here," said the Jemindar's people, "you see the spot: there are no signs of any building ever having been here: it is ploughed land, you see the grain growing." The Catechist then stepped forward and said: "Please, sir, to take up one or two of those blades of grain by the roots, and you will see the trick at once." The policeman did so, and discovered that the ground had been ploughed, watered, and planted in the night for the purpose; and reported accordingly. The case was decided in our favour; and the Magistrate consented, when our materials were again prepared, to send a policeman to the spot, with an order to see the prayer-house erected before he returned. Such difficulties and oppositions are not at all unusual in the case of new converts, especially when they come in large numbers. I shall have to notice, presently, a more extensive and systematic opposition to the spread of the Gospel, which had its origin in Tinnevelly about this time.

Let me here, however, relate a gratifying occurrence, which, though it has since become much more common among us, was new to us then. I have mentioned how much the village

of Kadātchapuram had improved under Mr. Blackman's care in every respect. He had now accomplished, with considerable effect, the building of a new and substantial Church, in the place of the very unpretending one which he found there on taking charge of the Satankullam Station. The people of the village had contributed more than 100 rupees towards it, besides doing a portion of the work gratuitously. Mr. B. having invited us to take part in the opening of this Church, we had a large assemblage of Missionaries, Catechists, and people on the occasion; Mr. Blackman's report of which is in these words—"The Church was opened for divine service on St. John the Baptist's day, last month (June), and we have called it after the name of that forerunner of our blessed Saviour, John the Baptist. On this occasion the Rev. J. Dewasagayam read prayers, the Rev. G. Pettitt preached a sermon suitable to the event, and the Revds. J. Thomas and G. Heyne administered the Lord's Supper. About six hundred persons, adults and children, were present." Its style is very simple, as Mr. B.'s means admitted of nothing more. Its total length, including the chancel, is eighty-one feet, and its width

thirty-six. It is built chiefly of unhewn stones and mortar, plastered within and without. The cost of the building, independently of fittings up, was very moderate, scarcely 1600 rupees (£160). Since that time, through our Church-Building Societies, we have built Churches of a more ecclesiastical appearance, and the people of the villages have perhaps contributed to them more liberally in proportion ; but this deserves to be mentioned as one of the first attempts to introduce a better state of things in both these respects. Kadātchapuram has since this become a Mission Station separate from Satankullam, and a Normal school for the training of native schoolmistresses, of which I shall have occasion to speak more fully afterward, has also been established there.

About the same time Mr. Schaffter completed the building of his bungalow or house at Nalloor. Great was my gratification on beholding, within the little village which I had in former years so often visited, so suitable a residence at length completed. It was the wonder of the natives all around, many of whom had never seen an European's dwelling-house before.

A few days after, while visiting the villages in one of the districts to the south of the Nalloor district, I visited an old man at Seevalasamuttram, more than eighty years of age, who had been under Christian instruction several years, and had derived some benefit from the Gospel. The spiritual condition of the old people in our Native congregations, who, with the younger members of their families, have embraced Christianity in their old age, is generally of the most unsatisfactory character, and sometimes even hopeless. I have, however, known some gratifying exceptions, of which I think this will be regarded as one. He was now too infirm to come to Church, and, feeling the burden of old age, expressed a wish that "the Lord would call him." I found, however, that his notions of the world to come, and of his own prospects in reference to it, were very indefinite, partly, perhaps, from feebleness of mind; and I was reminded of the fable of "The Old Man and Death." I put my questions accordingly. He thought that the love of this world had no place in his heart; and I think I see the old man as he replied in quite a pathetic strain to my inquiry, Why he wished the Lord to call

him? "Why should I wish to stay here?" said he: "the exhibition is over. I have been young. I have been married. I have had children, and grandchildren. I have seen life in its various joys and cares. The pageant has all gone by, there is nothing left me but this weakness and trouble, and why should I stand looking on any longer?" "But," I asked, "suppose you could be made young again, restored to health and enjoyment, would you not then wish to live?" "Oh, yes," said the poor old man, with a brightening look: "that would be a different thing." I then endeavoured to show him, that his desire to depart was rather that of a heathen than a Christian; and pointed out St. Paul's reason for wishing to depart, "*that he might be with Christ,*" and also the necessity of "a good hope through grace." The old man listened with great attention, seemed to understand clearly what I said, and heartily thanked me for my visit, after commending him in prayer to God. I saw the old man again the next time I visited the village, when he was extremely feeble, and very near his end. I was much better pleased with his state of mind, and from all that I could learn had reason to believe that my advice to him

had, by God's blessing, led him to seek a better hope. I also baptized the old man, who expressed, both before and after the baptism, a simple trust in the Saviour.

I visited, also, an old man at Kalunguvilei some time before this, who was reckoned by his son, himself having grandchildren in the village, to be nearly 100 years of age. His sight and memory were very feeble, but he remembered being baptized by Mr. Rhenius, and spoke of him with much affection. His replies to my questions were very satisfactory, and he expressed in simple language, and with a happy expression of countenance, a truly scriptural hope of salvation through Christ. He died ten days afterwards, in peace and hope. Two, at least, of his grandsons are Catechists in the Mission.

I must now proceed to notice that extensive and systematic opposition to the spread of the Gospel among us to which I have just alluded.

The causes of it seem to have been these. Large numbers of persons, as before observed, and in many instances whole villages, had been for some time, and especially during the first half of this year, seeking Christian instruction, breaking their idols, and giving up their

devil-temples, with the sacred garments and instruments belonging to them, some of which I have still in my possession. This became a subject of alarm and anxiety to the heathen of higher castes or greater influence; and they dreaded what might be the consequence of so many persons under them, or in some way connected with them, forsaking their old associations and habits. Various false complaints also, some of a very serious nature, made by the heathen against our Catechists and people, had been dismissed by the European authorities, and in some instances the complainants and their witnesses punished. Our union, also, as a Missionary body, had made us strong and formidable, and there was a sort of suspicion abroad respecting our periodical Committee-meetings, as if we were meditating some secret measures for the overthrow of Hindooism. Just about this time, also, the order of the Court of Directors of the Honourable East-India Company had arrived, for abolishing the connexion which had subsisted between the Government and the heathen-temples, directing that the management of all the temple-worship, ceremonies, and feasts of the Hindoos, the appointment of priests, dancing-girls, and

other servants of the gods, should be transferred to trustees of their own body, chosen by themselves, instead of being, as heretofore, in the charge of the European collectors of the provinces. Hitherto, the natives used to meet our addresses against idolatry with the argument, that it could not be wrong, because the Christian government conducted all the affairs of their temples, gave out the money for the celebration of feasts, and presented, either in the person of the Collector, or of the subordinate magistrate, the periodical offerings to the idols themselves ; but now, this shield being thrown away, they felt themselves, to a great degree, defenceless before us, and were greatly annoyed. Some influential persons therefore among them, Brahmins and Sudras, began to meet, and consult upon what was needful to be done under these circumstances : and they took into their council respectable men of the lower castes, who, their pride being gratified by this mark of condescension on the part of the Brahmins, became anxious to distinguish themselves by zeal and violence against the Christians. Their measures were at first very secret and cautious, but ere long they transpired, and showed that the enemy, who had enslaved the Hindoos for

so many generations in the gaudy chains of an elaborate and debasing system of idolatry, had not given up the contest for dominion.

The first intimation that we had of what was going forward, occurred in the month of July. While at Panneivilei, one of the headmen, who for years had taken a hearty interest in the spread of the Gospel, came to me with an anxious expression of countenance, and said that a combination of the heathen against the Christians was going forward. He told me that the Năttāty land-holder (who two years before, as already mentioned, caused the apostasy of many families and their Catechist at this place), together with many other land-holders of the Shānār caste, and other heathen to the number of three hundred, had gone to Trichendoor, the head quarters of idolatry in Tinnevelly, to hold a council with the Brahmins and other respectable heathen there, as to the best way of putting an end to Christianity in these parts, or at least of arresting its progress; and that one of their contemplated measures was to petition the Governor in Council, and all the authorities in Madras, representing Christianity as an intolerable annoyance and positive injury to themselves,

in detaching their dependents from their allegiance; at the same time, accusing the European authorities in these parts of partiality to the Missionaries and their converts, and earnestly entreating that Christianity might be expelled from the province, or at least discouraged by the authorities in every possible way. I treated this intelligence, at the time, as a thing of no importance: the event however proved, that the apprehensions of my Native friend were better founded than my disregard of them. That these petitions were shortly after drawn up and sent in great numbers, there was no doubt; and several of the Missionaries, including myself, were distinguished in them as peculiarly obnoxious. They constituted themselves into a Society for the resistance of the Gospel; and we afterwards learned, that they were acting in connexion with a Society formed just at this time in Madras with the same object in view. The name which they gave to this combination was, "*The Viboothi Sangam,*" or, *Sacred Ashes Society.* The word *Viboothi* denotes the mark which the heathen make on their foreheads, and sometimes on their arms and breast, in honour of the god Siva, the putting-on of which, by

our converts, is regarded as the sign of apostasy. It is made with the ashes of sandal-wood, or cow-dung, offered to the gods and burnt with sacred fire. Every person received into this Society took an oath of allegiance to the gods upon these ashes, and made promise of faithfulness and zeal, marking himself in token of his pledge. Their plan also was, to demand the same oath of abjuration from every person whom they might either detach from us, or dissuade from joining the Mission.

The Society formed about the same time in Madras, which still exists, is called by a long Tamil name which signifies, "*The Society for Diffusing the Philosophy of the four Vedas;*" but was better known by Europeans as the *Sālay Street Society*, because they met in that street and conducted their affairs. They held a mock Christian service, substituting their Purānas for the Bible, and giving an exposition of their slogams (verses) and their stories of the gods; retailing also to their hearers arguments against Christianity, and every kind of scurrility and abuse that they could gather from infidel authors; and they had one or two apostates, men of some education, to assist them in this evil design. They constructed, it

appears, a doxology and benediction in imitation of those used in the Christian Church, introducing the names of Brahma, Vishnu, and Siva, as we do those of the Holy Trinity. They also, like their auxiliaries in Tinnevelly, got up petitions to the Government against Missionary operations; and they afterward commenced a series of publications in Tamil poetry, burlesquing Christianity, and exhorting the Hindoos to be stedfast in their own time-honoured religion. One of their publications, it may be worth while to notice, complains bitterly of two tracts written in Tamil, —one by a Missionary, and the other by a native Christian, well known in South India as the Tanjore Poet, through his numerous and excellent Christian Poems: the former being an attack upon the moral character of the persons in the Hindoo Triad, and the latter, called the Blind Way, containing a selection of absurd and wicked slogams from the heathen books, with pithy comments upon the various stanzas, calculated to open the eyes of intelligent natives to the monstrous character of their faith and worship. These tracts, having had a very extensive circulation both in Madras and the provinces, would naturally

attract to themselves the peculiar attention and hatred of this new Society. They, therefore, in their publications allegorized the god Siva, as having been from time immemorial in possession of a beautiful and flourishing province, richly cultivated with the best of grain, and undisturbed by any foreign interference; but which had now at length, in the Kali yug (the degenerate age of the world), suffered great injury by the ravages of a wild bull called Christianity, which trampled down the cultivation, and butted with his two horns (the "Hindoo Triad" and the "Blind Way") in every direction, to the great annoyance of Siva and his devoted servants. They then went on to state that now Siva had raised up a band of firm hearts (this Society) who would break off those horns, and drive the intruder from the field; and they called upon all who were attached to the religion of their ancestors to help in the pious work. It was a part of their plan also, as of the Viboothi Sangam in Tinnevelly, to secure the aid of all the native authorities, and to prejudice the minds of Europeans against the converts of the Missions, as people of low caste, who were not sincere in their profession of the Gospel, and had only in view

their own worldly ends, and the evasion of the just requirements of their landlords and masters, and even of the government taxes.

They also published a Tamil newspaper, called the *Tesābimāny*, in which every kind of opposition and misrepresentation against us was unsparingly used. I have retained an extract from a Tinnevelly pètition, which was formally sent to the Government, and published in this newspaper. I give a literal translation of it, as a fair specimen of the labours of these Native Societies. After heading it with thirty-seven names, they proceed to complain of " the murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice carried on by the Missionaries, who have for some time been strolling about in this province, teaching the Christian Veda, and by the ever-wicked Maravers, Kalla Shanars, Pariars, Pallars, and other low-caste mobs which they have got into their possession." About a month after the great meeting at Trichendoor, just mentioned, a new Collector arrived, who, though not unfriendly to Missionary Societies, either had entertained a somewhat unfavourable opinion of our native

converts and of our proceedings before he came, or shortly after imbibed one through the representations to which I have alluded. This was soon perceived by our heathen opponents, and the advantage which it afforded turned to the best account. Our Native converts were directed in all cases to apply to the Tahsildars for justice, and it was with the utmost difficulty that any case could directly come before the European authorities; than which no proceeding more satisfactory to the Viboothi Sangam could have been adopted. The Tahsildars, Peons, and village authorities now began to feel that they had little to fear, in respect of the native Christians. By the month of October, we had entered upon the most distressing season of persecution that we had ever encountered.

The commencement of it was at Yairal, a large town near Panneivilei, and was in itself a case of great difficulty, because ostensibly the fault was on our side. There was no Catechist at this village, but only a Schoolmaster, who was a heathen.* There had been for a

* Schoolmasters, still heathen, men of good character, and willing to teach our books, had always been employed; as we had no Christians of education sufficient who were not employed as Catechists and Readers.

long time a few families under instruction in the town, but latterly this Schoolmaster had induced some of the Maravers, and other persons of a bold character, about thirty families, to place themselves under Christian instruction. Having no Catechist to locate in the town, they were visited occasionally by one or two of the Catechists in the neighbourhood, and I had visited them myself when in those parts. The Schoolmaster, as we afterwards found, set himself up as a sort of authority for deciding petty disputes among the people in the place, and constituted these new-comers (some of whom, I fear, came for this very purpose) a sort of police for executing his decrees. It is not at all unusual for the natives voluntarily to refer their disputes to individuals, or small bodies of men called Panjāyats, but such arbitrators never attempt or profess to enforce their decisions. This man, however, did, and thought himself secure as a Schoolmaster of the Mission. The parties worsted in these petty transactions complained, and spread abroad their grievances. This was exactly a case for the "Sacred-Ashes Society" to pounce upon, and the occasion was not lost. A mob, composed partly of the people of Yai-

ral, and partly of strangers, attacked the people under instruction, seized and confined them, plundered their houses, threatened to give complaints against them in the Tahsildar's Cutcherry, who was well known to be unfriendly; and, after working powerfully upon their fears, offered to let them off, and restore all their property, on the condition of their each paying a fine, rubbing on the sacred ashes, and taking the oath of apostasy.

Several Catechists, together with the Inspecting Catechist of Panneivilei, hearing of the disturbance, went to the place to inquire into matters, and protect the people. The mob assailed them also, beat them, and pelted them out of the town, and then gave a false complaint against them to the Tahsildar, charging them with highway robbery. Our Catechists and people also gave complaints respecting the violence which they had suffered; but by the aid of the Native authorities, and the refusal of their European superiors to re-examine the cases, both complaints were thrown out as false.

But, as I have before said, this was only the commencement. Having succeeded so well in their attempt at Yairal, they proceeded to

offer the same opposition in the districts of the Rev. A. F. Cæmmerer, Missionary of the Society for the Propagation of the Gospel, at Nazareth, and in the Meignyānăpŭram district, under the Rev. J. Thomas, in both which the converts had of late been very numerous. An extract from Mr. Thomas's Report, at the end of this year, will show how bitter was the persecution we had to endure. After noticing the origin of the Viboothi Sangam at Trichendoor, he says—

"Its emissaries were sent to demand the attendance of the influential persons in my district who had recently professed a desire to receive Christian instruction. By threats to rob their houses—threats, too, which were carried into effect in numerous instances—and by various methods of annoyance, many of the new converts were induced to backslide; but as it was hopeless to bring every one to Trichendoor, operations were commenced in the different villages; and, to show a bold front, a crowd of about 500 persons assembled within a mile of my house, and threatened to rob the village where I lived. Prayer-houses were violently pulled down, houses robbed, Catechists and people turned out by force from places of worship, persecuted with false com-

plaints, and unjustly treated by the subordinate heathen officers of Government, whose duty it was to protect them. I found it extremely difficult to bear up under the incessant trouble which befel almost every congregation, and I felt apprehensive that the constant mental anxiety to which I was exposed would so affect my health as to unfit me for my duties. A merciful God, however, according to His promise, gave strength proportioned to the day. About one thousand souls, after having come within the precincts of mercy, were drawn, or rather forced, back again to the region of the curse ; and may nót, perhaps, ever have another opportunity afforded them of obtaining the salvation of their souls: for it usually happens that backsliders become more hardened than the worst heathen, and often prove the most violent opposers of the Gospel." "There remain, however, out of those who have recently come over from heathenism, between two and three thousand, and, as they are daily becoming more and more acquainted with divine truth, I have strong hope that they will continue stedfast. It is a gratifying fact, that none who had been any length of time under Christian instruction

went back during our troubles, and not one baptized person. And I am thankful to say that, notwithstanding these great and incessant troubles, the people have by no means relaxed in their attention to their usual lessons, and in their attendance upon the means of grace. Many have been approved as candidates for baptism, and on Christmas day I baptized 109 persons at Pragāsapuram, and altogether during the year 246. Between 40 and 50 new communicants have been admitted. The schools have suffered on account of these troubles, but they are again reviving."

I can add, to Mr. Thomas's, my testimony also, that the spiritual progress of our older congregations was decidedly advancing; and I may also mention that I baptized 34 persons, chiefly adults, on the same day, at the village of Puthukudy.

Violence, however, was not the only weapon used: false reports were industriously circulated, to cause feelings of disrespect toward us, to alarm the new people, and discourage others from the thought of seeking Christian instruction. One report was, that the Government had issued, or were about to issue, an order to the people of five different castes,

the castes to which our converts chiefly belong, prohibiting them from embracing Christianity; that the European authorities were decidedly opposed to the Missionaries and their native converts, and would show no favour to any who should join them. One of our body, Mr. Hobbs, who had gone on leave to Madras, was said to have been summoned there to be put on trial for Missionary misdemeanours, and would not be allowed to return. The people in two of my villages came several miles to Aseervāthapuram, in great consternation, and with tears in their eyes, to ascertain whether the report were true that my conduct had become a matter of inquiry by the Government of Madras, who had sentenced me to a small fine in the way of disgrace; and that, on receiving their sentence, I had loaded a gun and committed suicide. It was, moreover, much talked of among the heathen, that, if only one or two of the Missionaries were violently got rid of, the province would be quiet in future. Such reports, to us carried the evidence of absurdity upon their face, but they were sources of great alarm to the uneducated villagers of Tinnevelly.

It may be asked whether no representations

were made to the authorities of what was going on. To which it may be replied, that the proper persons, namely, those who had been forced back, and induced to take the oath, were not likely to incur any further risk or trouble by making them. Complaints, however, were presented in the prescribed mode by our Catechists and such new converts as remained firm ; but they went no further than the Tahsildars, who felt themselves safe in dismissing them. Representations were volunteered by some of ourselves at first ; but as the subordinate authorities represented everything as quiet and orderly, or as disturbed only by the Native Christians, they were not attended to ; and the appeals of our Catechists and people, against the decisions of the Tahsildar were in many cases rejected, on the ground that the Tahsildar had given sufficient reasons for not entering upon a further examination. At length, in the Nazareth District, matters became more serious, the mobs on the north of the river, joining those on the other side, became very formidable, and considerable danger was apprehended. At this juncture, Mr. Cæmmerer came over to Palamcottah, and represented to the European authorities, that

his own house and the Christian village of Nazareth were in danger; and that, unless decisive means were taken, life would be lost; as the Christians were at length resolved to defend themselves and their property, feeling that their representations of danger were not believed. This produced the desired effect. Policemen were sent in disguise, who made such reports as led to the issue of warrants against the principal men. It was difficult to convict them of previous violence; because those who had been forced to relapse into heathenism, and take the oath of apostasy, were not disposed to come forward and give evidence: some cases, however, were proved, and the offenders punished; while the ringleaders were bound over to keep the peace. The ringleaders, also, of a violent mob who attempted to hinder me from laying the foundation of the new Church at Seevalapery were apprehended and punished about the same time. The case of Nātchiyāpuram also, mentioned before, had just been decided in our favour. These things gradually quelled the violence of the heathen; indicating that the scale was at length turning against them. The authorities, too, became somewhat more favourable; we began to

breathe again ; and by the end of the year the disturbances had subsided.

Good, also, by the overruling providence of God, arose out of this evil ; and a short time after, we looked back upon this painful season of trial with cheerfulness and hope, as the following extract from our half-yearly Report will show—

" We believe that this trial has been, and will be, of great service to the Christian congregations, in teaching them the source of their strength—quiet confidence in God, and patient suffering for His sake. There is also a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers, to despise the heathen, and even to commit acts of injustice towards them : such checks therefore, though in themselves unjustifiable, are likely to prove salutary. Another good effect has been an evident sympathy, throughout the Christian body, for those who were thus exposed to trial, extending wherever the news of the opposition had reached,* and thus we trust that unity of Christian feeling has been promoted by these

* A circle of about twenty miles round Trichendoor was the principal scene of these disturbances.

afflictions. I could also add many instances of deep interest manifested by our Christian people in the spread of the Gospel, and the conversion of the heathen. Our hearts have often been depressed with sorrow during these trials and conflicts, but we now rejoice in the consolations which have been afforded by the results just mentioned; and as for the people who have gone back, it may please God to restore them again to the fold, and He is powerful enough to lead them back, even by those who have driven them away."

Notwithstanding this violent spirit on the part of some heathen, those connected with the *Sacred-Ashes-Society*—which, however, never spread very widely in the province, we had much friendly and pleasant intercourse with respectable heathen in many places, and were attentively listened to in our conversations and discussions. I find the following somewhat amusing account of an instance of this kind in my Journal of the 23rd of November, near Kaluthoor, at the time when our troubles were at their full height—

"In the evening, went over to the principal part of the village,* in which many respect-

* The different castes in a village live in separate parts, like so

able families of the Naick caste reside. First, fell in with the Pandāram (a kind of monk) who was going to perform service at the devil-temple: he admitted the folly of what he was going to do, but said it was his bread, and he must do it. Several heathen who stood by laughed at the admission. When I got into the principal street, I was soon surrounded by the inhabitants. One short, stout man, who seemed to be a sort of village authority, looked at me with an expression of the most consummate scorn and impudence; and though I tried to alter it by a good-humoured look in exchange, I did not succeed. I therefore directed my attention to others less forbidding, and was answered in a friendly manner. By and by the muscles of this man's face relaxed, and he also entered into the conversation. I should have been better pleased if he had not, for he poured forth such a volley of boisterous words as prevented me from continuing what I wished to say. He was not unfriendly, nor did he exactly controvert what I said, but was anxious only to exhibit his own importance

many detached villages, which are called "kŭdy," or settlement. Thus you have the Vellāla kudy, the Shānār kudy, &c., in the same village.

and powers of speech. Among other things he said, "The Company might easily make us all Christians, without troubling your Missionaries to come among us: let them only withdraw the grants from our temples, and make it a profitable thing to learn the Veda, and we shall all become Christians in no time." He described, too, in a very graphic style, the manner in which their temples are cheated. "Look here," said he: "the Government give annually 200 rupees to the temple in this village: we pay some half-starved priest 20 rupees to go through the services, and we fat fellows"—directing my attention to no mean protuberance—"swell ourselves out with the rest of it to this size." After a little more conversation, they asked me to come to the end of the street, out of the way of the cattle that were coming home, where a good party assembled round me, and listened while I read and spoke to them, till it was quite dark. I gave them all the tracts I had. My sturdy friend became quite pleasant at last, and paid me a Native compliment as I left the village. "Our standing corn," said he, "has lately been much injured by the insects; but your visit will drive them all away. Good bye."

Let me here add one of those instances of spiritual improvement among our people, which, coming to our notice at this time, greatly refreshed and encouraged us. Several communicants in the village of Alvarneyri, ten miles from Palamcottah, were in the habit of coming over on Sacrament Sundays to communicate; and one Sunday, after the rains had set in, and the roads were very bad, I was somewhat surprised, yet pleased, to see five women and two men present from that village. The following Sunday, being at their village, I found that one of the women was suffering severely from an attack of rheumatism, brought on by exposure to the rain on their return, and I visited her in her cottage. Not a murmur escaped her lips, nor even an allusion to her having taken cold through coming so far to the Lord's Supper: she only regretted that she had been unable to receive it that morning in her own village, where I had administered it to thirty persons. When I asked her what she thought of this affliction, she said that the Lord was trying her by means of it. I asked what she meant by that. "He is refining me," she replied, using the peculiar word applied to the refining of metals. She expressed, also, a

trust in her Saviour, who, she felt, suffered so much for her; and a desire that He would grant her patience under the pain, and spiritual benefit as the result. I was greatly cheered by this conversation, and commended her in prayer to God, thankful for such a proof of His blessing. I thought as I went away, that I should not see her again at Palamcottah during the rainy season; but I well remember her being there at the Lord's Supper the following month.

A year had now elapsed since the formation of the Aseervāthapuram Church-Building Society, and in the month of December we held its first anniversary meeting. About 300 persons from the different villages were present, and, for want of a place sufficiently large, we were obliged to hold it under the shade of a tree. Mr. Thomas came from Meignyanapuram and presided, and the Rev. John Dewasagayam also addressed the meeting. The Inspecting Catechist read the report, from which it appeared, that the income realized during the year was highly satisfactory, as it exceeded 100 rupees, exclusive of a few contributions from English friends; and that a grant had been made for the erection of its

first Church. Five of the Catechists addressed the meeting, and, after a few words from myself, a collection was made. I observed nearly twenty heathen sitting near, and listening very attentively, and they even added some coppers to the collection. The meeting was a great novelty to the people of those parts; for up to this time such meetings had been held only in Palamcottah, where of course only a few of our people could assemble.

The close of this year was marked by another circumstance, which, though small in itself, has been important in its effects, inasmuch as it has since proved invaluable to our Catechists, Readers, Seminarists, and others, in the acquisition of Scripture knowledge. I mean the Tamul translation of Watts's Scripture History, the first publication of the Tinnevelly Book Society. It contains 450 pages of closely-printed matter. It was translated by five of the Missionaries; with some additions from Prideaux in the connexion between the Old and New Testaments. We also inserted the chronological dates through the whole book; and in order to secure, as far as needful, uniformity of style, I was requested to revise the whole, and carry it through the press. The

last sheets, and the title-page, were despatched to the printer on the last day of the year.

The events of 1841 having occupied more space than I had anticipated, I must not proceed further in this Letter.

Yours, &c.

LETTER VIII.

DURING A. D. 1842.

CHANGES now began to take place in the Mission, which eventually caused me, for the first time, to be left alone in the charge of the Palamcottah Station and the Districts connected with it. The first change was the departure to England of Mr. and Mrs. Blackman on the 10th of February 1842. The Rev. John Dewasagayam, who had been from the beginning associated with me, having especial charge of the schools in the district, while also visiting the congregations, removed to Satankullam before the close of the year, and took charge of the Station just relinquished by Mr. Blackman. Mr. Hobbs, in charge of the Seminary, was now my only coadjutor, and he also was soon to leave me for a similar purpose.

At the Quarterly Meeting of the Missionary brethren in January, an important resolution

was adopted, which has since, with great labour, been successfully accomplished. We had long felt how very imperfect was the Tamul translation of the Prayer-book. Considering that it had been originally made and subsequently revised by German Missionaries, partially acquainted with the English language, and in a distant land, where they could have had few aids in the shape of commentaries and critical observations upon the book of Common-Prayer, the translation might be regarded as good. It had, however, many defects; and moreover, it did not, when using it, incite within our minds —though we were well acquainted with the Tamul language, and continually speaking and thinking in it—the same ideas and emotions as the original. Several years before, I had attempted a revision of the Sunday services, with all the Collects; and, having been encouraged by the lamented Bishop Corrie, I carefully went over it again when the cessation of our divisions allowed me more time for such employment, and prepared it for the press, with a blank page opposite each printed one. The Church Missionary Society printed it for circulation among Tamul scholars, whose observations and suggestions were requested.

Still, though this had been done for more than a year, further progress towards a better translation could scarcely be said to have been made. Few replies had been received; and out of Tinnevelly there seemed to be either little desire for one, or little expectation that it could be effected.

At the meeting, however, above referred to, the subject unexpectedly came into discussion; and, before we broke up, it was deemed desirable to adopt measures for a thorough revision of the Prayer-book. Our facilities for the purpose had happily become much greater. The Missionary body in Tinnevelly belonging to the Society for the Propagation of the Gospel in Foreign Parts had, during the last three years, been much strengthened; and most opportunely for the work we had in hand, the Rev. R. Caldwell, an excellent Tamul scholar, had arrived in Tinnevelly about two months before. And a still further advantage was soon after gained, in the appointment of Mr. Pope, who was also well acquainted with Tamul, and who arrived in Tinnevelly in the month of May. We had reason to believe, that if the Missionaries of that Society in Tinnevelly, conjointly with

ourselves, would undertake the work, prejudices would be removed in the minds of others at a distance, and that the undertaking would succeed. We resolved, therefore, to make the proposal to Mr. Caldwell and the other Missionaries of that Society; and when, after Mr. Pope's arrival, this was done, they cordially entered into the scheme. A Translation Committee was at length formed, the Secretaryship of which devolved upon myself; the official sanction of the Bishop was obtained; arrangements were made for periodical meetings, and regulations for carrying on the work adopted; and in the month of September we vigorously commenced. Our mode of operation will afterwards be detailed, when the completion of the work is recorded: the origin only is noticed here.

At the same periodical meeting the first Prize Essay, of the Institution lately formed, was read before the assembled Missionaries, Catechists, and people, by its author, a Catechist in the Nalloor District; the subject being, "What are the obstacles to the diffusion of the Gospel among the heathen, and what are the best means of overcoming them." The occasion was exceedingly gratify-

ing to us all, and the Essay was considered very good.

I mentioned before, that the Rev. J. J. Müller had received only Deacon's Orders in the Church of England. I should state here, that at the commencement of this year he proceeded to Madras, and was admitted to Priest's Orders on the 27th of February.

My last letter detailed at some length the opposition, and even persecution, which had been going on in some parts of the province; and which, though less violent, had not yet altogether subsided. I cannot refrain from adding here one or two of those proofs, which now presented themselves, that the truth was not really impeded thereby; for in several directions, large numbers still flowed into our connexion. I visited several new villages early in this year, among which were *Veypelōdei*, north of Tuticorin; in the Jemindar's district of Ettiyāpuram; and Settikullam, near Kaddiam, at the opposite side of the province, among the hills: for the districts in connexion with Palamcottah still extended from the mountains to the sea, a distance of seventy miles. Of Veypelōdei I wrote at the time—"Came here about eight o'clock in the even-

ing, after a ride of ten miles, and found a large concourse round the little prayer-house, all waiting to see the first white man that ever came into this village. While speaking to them upon idolatry, a respectable Shānār came up, and entered upon the subject of the *eight letter veda*, which he affirmed to be a reform of the idolatrous system of the Hindoos; but which, though it may have rejected the public worship of idols, has not abandoned its secret immoralities. I showed him a still more excellent way, while all listened attentively; and afterwards, when I had service with our new converts, many heathen sat at the door, and paid great attention to my discourse on the Prodigal Son. This congregation began with only three families, about eight months ago, and now it amounts to about fifty souls, with the prospect of more." I may observe here, that it has since been transferred to the Sawyerpuram Station, in the arrangement of boundaries hereafter to be noticed.

The other village, Settikullam, is thus noticed—"A new congregation, which came last month, and asked to be received. The people of this village, though they have long known something of Christianity, have always been

opposed to it; and I was surprised to find nine or ten families willing to learn. They had constructed for me a neat temporary place of worship, with cocoa-nut leaves and some clean garments, like one of their wedding bowers. The people are as respectable as any in the village. The women, also, have begun the catechism. One woman a few days ago lost her infant, which was eighteen months old, and her heathen neighbours did all they could to persuade her that it happened through the vengeance of the devils whom they had forsaken; but she and the rest of the people are unmoved by it. The head-man had been under a vow to sacrifice two cocks to the devil; but he has deliberately broken his vow by killing the devoted fowls, and eating them at a common meal. They beg hard for a Catechist and school. It is a very pleasant village, with much cattle. Should the Gospel really take root here, it would be a great help to the Christian people in the neighbouring village of Kaliyānipuram, who are deeply interested in the new comers, and do all they can to strengthen them."

May I here detain you with some account of an aged Christian woman at this same vil-

lage of Kaliyānipuram. I spent a Sunday at the village, and administered the Lord's Supper. According to our usual practice, I met the communicants after early morning prayer and breakfast. An old woman named Savariyai, about eighty-four years of age, hobbled in with her stick, though scarcely able to see or speak. I told her that, being so weak, she need not come to the whole service, but only to the Sacrament; yet she came with the rest of the people, and continued the whole time. I regard her as a true Christian, and have had this hope respecting her for several years. Now she can only point upwards with her trembling hand, and mutter a few words; but those are short ejaculations of prayer. She could not see me, but asked to be led near, when she expressed, as well as she could, her pleasure at hearing my voice again. I said a few words, but she could scarcely understand me, her hearing is so far gone. Such was my interview with her on that occasion.

I must pass on a few months to my next visit to the village, when I found her still living, but unable any longer to come to church: I therefore paid a visit in the afternoon to her cottage. She had now quite lost her sight, and

was suffering severely from pains in her back, which prevented her from sitting up more than a few minutes. She was in the same state of mind as before ; lively, and expressing a firm and constant trust in God. "I want nothing now in this world," she said, "but a little food. I know the Lord has saved my soul, and I am looking unto Him till the hour of my departure comes." She would not let me go till she had touched my feet, as she could not see me. After I had left, she expressed a wish that she could have received the Lord's Supper once more. Having been a regular communicant for several years, and knowing that she had no superstitious notions respecting it, I sent her word that I would come in the evening and administer it. I found her praying fervently when I entered the house, and in the course of her prayer shedding tears of joy. Old and feeble as she was, she would get upon her knees to pray, till obliged to sit and lean upon her daughter. The light of the lamp fell upon her face as I was reading the service, and I saw her withered features beam with a heavenly expression of delight. She continued in the same happy state of mind until, some time after, a peaceful

death introduced her, as I trust, to the presence and glory of her Saviour.

About this time a strange imposture sprung up in those parts, which I must here describe. It is not unlikely that many of those beings now worshipped by the Hindoos as gods, have been clever or deluded men, who have achieved their apotheosis in much the same manner as the person to whom I refer. This impostor's name was *Muttukutty* (pron. Moŏttoŏkoŏtty). He was an inhabitant of South Travancore, of the Shanar caste, and had for a short time been under Christian instruction in the Nagercoil Mission, probably with the view of preparing himself the better to carry out his design. By some clever artifice he contrived to get himself talked of as a worker of miracles, and, as his fame spread abroad, numbers flocked to him. He announced himself as an incarnation of the god Naraiyănăn ; forbad idolatry, and said that men were to worship only himself. Taking the idea probably from the use of water in baptism, he consecrated water, and gave it to drink to the sick and diseased people who came to him, especially to cholera-patients. He enjoined upon his followers the observance of Sunday as a special day, and directed them

also to have morning and evening service daily, as is usual among the Native Christians both in Travancore and Tinnevelly. This service of his consisted, like that of the heathen, in singing and dancing: and he taught them, I believe, ten precepts in imitation of the ten commandments. He also sent out disciples, two and two, into Travancore and Tinnevelly, to proclaim his miraculous powers and set up his worship in such villages as were disposed to receive them. One of the disciples pretended to be an incarnation of Hannemān, the monkey-king so celebrated in Hindoo mythology, and, in a village not far from Courtallam, used to sit up in a tree all day, and run about the village in the evening. Persons and parties went in consequence to the chief impostor from many places, prostrated themselves before him, and made him offerings of grain, money, and cloths; and I regret to add, that a few individuals among the converts in both Missions, suffering from diseases which they had tried in vain to remove, were also tempted to resort to him. Some cures no doubt were performed, as in such cases they have often been: the distance which such persons travel, the unusual efforts which they make in

doing so, the enthusiasm of hope and expectation which they feel, together with the power of superstitious awe inspired by some visible object of veneration, give an impulse to the latent strength which they have been gaining from other causes, and enable them suddenly to throw off certain kinds of disease and weakness. Of his cholera patients many died: those, however, were not reckoned, but only such as recovered. A tract was written by the Rev. C. Mault of Nagercoil, exposing the imposture, and showing the absurd mixture of heathenism and Christianity which it contained: it was extensively circulated, but its effect was rather to put the Christian converts on their guard than to open the eyes of the heathen; who, accustomed to regard immorality and fraud as no flaw in the evidence of divinity among their gods, and also to worship dumb idols, could see nothing absurd in worshipping the living Muttukutty.

Not desirous of reverting to this subject again, I may as well pass over a space of perhaps two years to notice the end of this imposture. His fame continued to increase, and his disciples enriched themselves with the offerings of the deluded; till at last it became

evident that his pretensions to cure cholera cases really increased the evil, for many died, partly by his treatment, and partly by the neglect of all other means through confidence in him; while the disease spread more widely by the large numbers that were thus drawn together. Growing bold, also, by his successes, and perhaps believing his own lie, he and his disciples began to teach sedition, declaring that the man was born who would put an end to the rule of the East-India Company in India. Reports of these things, spreading in Tinnevelly, reached the ears of the Collector; who felt it his duty to inquire into the statements which had been circulated, and to ascertain with whom they originated. Having communicated the result of his inquiries to the Travancore government, the Rajah caused Muttukutty to be apprehended, and put in confinement; from which time the delusion gradually died away.

According to Hindoo notions, his incarceration would itself prove fatal to his claims; not as a proof that they had been deluded in worshipping him as a god, but that he had now lost his power and become unfortunate, as the gods sometimes do; when it is no longer of any

use to worship them. Thus, the gobrum (tower) of the great temple of Tencāsy, in Tinnevelly, was burnt with fire many years ago; from that time the god lost the great bulk of his worshippers. They reasoned, that, if the god could not protect his own property from injury, much less could he protect their's, and so forsook him. If, then, Muttukutty would set up for a heathen god, he could expect no better fate than they in his reverse of fortune. But what a picture does all this afford, of the deplorable state of a heathen's mind, and the misery of his spiritual condition! I cannot, however, regard this extraordinary superstition otherwise than as an indication of the influence of Christianity in the part where it arose, and for a time progressed. Does it not seem that this artful and ambitious man was aware, when he denounced idolatry, that it was losing its hold on the minds of the people; and, when he introduced so many imitations of Christian peculiarities into his system, that he was conscious of its real advance among his countrymen? Nor was this movement unfavourable to the progress of the Gospel; for, though it unsettled the minds of a few weak or insincere professors, it had a similar effect

on a far greater number of the heathen, shaking their confidence in idolatry, and in some instances (of which I shall by and bye have occasion to name one), preparing the way for the entrance of Christian light and truth. It furnished us, too, with materials for explaining and illustrating, to our Catechists and people, the difference between the well-substantiated evidence of true miracles, and the false pretensions of designing men.

I must now record the opening of the first Church built by the first Church-Building Society, which took place in the village of *Takthenkullam* on the 1st of June.

It was a small and unpretending building; but large enough for the congregation, and a decided advance upon our village Churches. It was 32 feet by 18, exclusive of a chancel 10 feet by 6: the walls built of unhewn stone, and plastered, with a tiled roof. The whole cost of the building was only 200 rupees (£20) —much too cheap, as the next monsoon, to our temporary loss, but ultimate profit, proved; for much of it was washed down by the heavy rains, and it cost us nearly the same sum to rebuild it. The practical wisdom, however, that we gained by this discouragement and

loss, was worth much more to us than 200 rupees. The unremitting care and exertions of Vethanāyagam, the Inspecting Catechist, in its erection, were most praiseworthy. As it was the first Church erected by the Aseervāthapuram Church-building Fund, we opened it with especial solemnity, three Clergymen, all the Catechists of the district, and a number of Christians from the neighbouring villages, being present. The Rev. J. Thomas preached a suitable sermon from the words—"In all places where I record my name I will come unto thee, and I will bless thee;" after which, the Lord's Supper was administered to twenty-one Communicants. It was a day of gladness to us all, as affording a visible proof that the new Society had not been established in vain.

At the commencement of this Letter it was intimated that I was about to lose my remaining coadjutor at the Palamcottah Station. The cause of it was a painful one. I have before described the illness of Mr. Schaffter a year ago, and his recovery. Early in this year dangerous symptoms re-appeared; and, as medical assistance failed to remove them, it became needful for him to return for a time to his native home, in the mountains of Switzerland.

He left us, with Mrs. Schaffter and family, on the 4th of June, and sailed from Madras on the 19th of July. The Rev. Stephen Hobbs, in company with his sister (now Mrs. Spratt), who had arrived among us in January, to devote herself to Female Education, proceeded to Nalloor, and took charge of Mr. Schaffter's district. I was now therefore, for the first time, left quite alone in Palamcottah, with the charge of the Seminary upon my hands, in addition to my usual occupations. The congregations, at the same time, were increasing, and requiring incessant attention; nor had the persecutions, and the anxieties they involved, even yet entirely subsided in the places before referred to. It was of course impossible for me to discharge the duties of three persons satisfactorily. I could only hold on till more help should arrive from England.

During this time, also, a discussion had arisen respecting some very important points in the internal management of the Mission, involving great anxiety and apprehension, which had now been referred to the Parent Committee. Their reply, arriving in August, removed the apprehension that any organic changes would be attempted, and informed us

also, to our great joy, that additional Missionaries were on their way out. Several facts also, of a very gratifying nature, in reference to individual Christians in my district, came to my notice about this time, and afforded great encouragement in my unusually heavy amount of work. And truly, nothing seems hard to do or bear, if we see that the work of the Lord is prospering in our hands. Instances equally gratifying were also met with by the brethren in the other districts.

Mr. Schaffter's departure threw also upon my hands a little more work of a literary kind. We had chosen for the second publication of the Tamul Book Society, *Bunyan's Holy War*. A translation of it had been made by a Native Christian of superior attainments, in Mr. Schaffter's employ, who had received an English education under the American Missionaries at Jaffna, in Ceylon, and who now became master of the Seminary. The Book Society, to whom he offered it—considering that it would be an attractive and interesting book, not only to the Native Christians, but to the heathen also, as their great poem, the Ramāyanam, is a kind of holy war between Rama and his enemies—accepted it, and requested

Mr. Schaffter and myself to revise it, and carry it through the press. We found, however, that this task required a great amount of labour, both because the difference between the Tamul and English languages—in structure, idiom, and other respects—is so exceedingly great, and because the style of the book itself, being old, must necessarily be difficult to a Native. When Mr. Schaffter left Tinnevelly, about one third of the revision had been made, and from this time the completion of it fell entirely upon myself.

In the month of September, we laid the foundation stone of the second Church of the Aseervāthapuram Church-building Society, at Aseervāthapuram itself. This congregation, four years before, was one of the worst and most troublesome in the whole Mission. An extract from our Report, Dec. 31, 1838, will justify this statement.

"Aseervāthapuram is a Mission village, and has been under instruction many years. Three months ago a robbery took place in it. When the person robbed demanded of the Kāvalgār (or watchman), who is responsible in such cases, the value of his property, he refused to make it good unless each of the villagers would

take an oath, at a certain devil-temple, that he was not the thief. Probably he thought that, being under Christian instruction, and one or two being baptized, they would refuse, and afford him an excuse for not fulfilling his engagements: if so, he formed too favourable an opinion of them, for all the men who were in the village when the robbery took place, except two, took the oath. They were in consequence expelled the congregation, and eight of the principal men in the transaction, who had often been warned, were expelled the village also, as it belongs to the Mission. This village has always given us more trouble than any other; but we hope, now that the principal bad characters are expelled, we shall be better able to manage the rest."

It was some time, however, before this hope was realized; for the expelled party found means to settle close by the village, and continued as quarrelsome as ever, and less governable. The people, however, who were left in the village, gradually improved: our school did something for their children; and even of the expelled, some begged to be allowed to attend the means of grace, and to be re-admitted into the Congregation. From

the time that the division in the Mission was healed, the improvement became evident: the ground on which the expelled party had settled was purchased and added to the Mission; all, but one or two, were received again into the Congregation; and so great an advance had been made in the character of the people at the time of which I am writing, and so important had the village become, that we deemed it advisable to constitute it the head-quarters of this district, instead of Araloor, and it has ever since been called the Aseervāthapuram District. It is also more central, and pleasantly situated, lying on the high road to Satankullam, having a noble avenue of banyan trees, with their continuous shade and drooping boughs, stretching right and left before it, while from behind it, in the distance, the lofty ghauts are seen. And now we had determined to erect a new and improved kind of Church in this place, of which the foundation-stone was just laid.

While remaining in the village, the Catechists reported to me a remarkable case of Hindoo superstition, which was then going forward in another part of the province. It was recorded in my Journal at the time, and pub-

lished in the Society's Reports: it may not, however, be deemed superfluous to insert the account of it here also. Appended to it, is a painful account of superstitious ignorance and delusion which occurred within five miles of Aseervāthapuram itself, in a village where we had a school; and in the case of a Native gentleman with whom several of our Missionaries, as well as myself, were on very friendly terms. The following is the extract from my Journal of September 19th, 1842.

"There is now on his way to Cape Comorin, if he has not already reached it, a Brahmin from the North. He rolls himself along, side over side, on the bare ground, about three or four miles each day; and it is said that he has travelled in this fashion all the way from Benares; in doing which, he has consumed nine years and three months. He sets out at dawn, with thick cloths tied round his body and temples, and, having reached the village fixed upon, performs his devotions, and spends the rest of the day with his family, who travel with him in bullock-carts. He is fanned, as he rolls along, by his son, a youth of ten or twelve years of age; while the musicians of the village which he leaves, or of that to which he

is going, accompany him with music and shoutings; and thousands of people, gazing with admiration upon his progress, applaud him as "a great soul," meaning, a most religious man. When he comes to a tank or river, or to other places which he cannot cross, he walks through it, and on the other side rolls a distance equal to the breadth along the bank of it, and back again. When he reaches Cape Comorin he is to set a plantain, and wait there till he offers the fruit of it to the deity which he worships; after which, they say, he is to roll back again to Benares. He is described as not much injured by his devoteeism, being a stout man, of about forty years of age. This act, instead of being regarded as a waste of time and labour, is praised by the Hindoos generally as the highest wisdom and magnanimity; though some few of them, enlightened probably by Christianity, regard it as folly: unless, indeed (which is not certain) he derives a splendid profit from it in the offerings of the people. But it is said, on the other hand, that he was a man of property before he set out on this strange pilgrimage, and his family certainly have a most respectable appearance.

"Some, probably, will consider this an in-

stance of mistaken piety; but perhaps, when the real cause of it is known, it will explain most other instances of Hindoo devotion. It appears that he had no child; and being unable to bear this evil (which the Hindoos ascribe to the sins of a former birth), he made a vow to his god, that, if he would grant him a son, he would undertake the penance which he is now performing. A son was born to him, the same who fans him as he rolls along. It is said, that he did not at once begin his vow, in consequence of which the child became blind; and that, when he set about his undertaking, a restoration of its sight was granted by the deity. Probably the business is tolerably pleasant to the man by this time, accompanied as he is by pomp and praise; but, even if it were not, his fear of losing the child, by the anger of the god, would be sufficient to keep him faithful to his promise. The notion of atoning for sin, as such, has in all probability never entered his mind: he only conceives that some sin, of which he has no knowledge, contracted in a former state of existence, operated unfavourably to his domestic happiness in this world; and, there being no way of removing the calamity without removing the

imagined cause, he takes a method which he supposes will appease the displeasure of the Deity who is concerned in the punishment of the offence. It is impossible not to admire the constancy of purpose thus exhibited; though, when all the motives of it are weighed, it is not more extraordinary, and not a whit more religious, than that which thousands manifest in the common concerns of life."

The other instance of Hindoo devotion referred to, did not proceed or terminate so successfully. A native gentleman, who was living at the village of Serankullam, in the Palamcottah district, had always shown to the Missionaries much attention and kindness. He, also, had no son, and, in his anxiety for an heir (a daughter cannot inherit among the Hindoos), he made a vow to build and endow a temple in his village which should cost ten or twelve thousand rupees, and actually began the work, and carried it on sufficiently to commence the service in it.* It appears that, when the temple was to be consecrated, the Brahmins pronounced it necessary to have

* It was also a part of his vow to put his new-born son into one scale, and an equal weight of gold into the other, as part of the endowment of the temple.

what is called a Grāma-sānthi, a ceremony which comes nearer to the idea of a vicarious sacrifice than any thing else which I have met with among the Hindoos, and the declared object of which was to bear away the sins of the village. This could only be done by a Brahmin, who should consent to have those sins laid upon himself, to undergo the disgrace and punishment of them, and carry them off direct to Benares, to wash them away in the Ganges. This latter part of the transaction, however, was not their concern, but his: it was enough for them that he took their sins; it was necessary for him, in order to remove them from himself, to carry them to Benares. After long search they at last found a young man, a poor Brahmin, without father or mother, whom they coaxed and persuaded, with promises of money and marriage, to undertake the work. Accordingly, on the day appointed, the youth appeared at the temple: two transverse furrows were shaved in the hair of his head, making, whether by design or not, the form of a cross; black spots (probably representing sins) were marked all over his face, a garland of wild flowers (put for disgrace upon prisoners) was bound on his neck, and the

people brought their small besoms and slippers (the latter considered most polluting, as the skin of a dead animal), and slung them also on his neck; and, after being thus loaded with their sins, he was beaten, and driven out of the village.* The poor youth ought then to have set off for Benares; but it appears, by the sequel, that the disgrace he had already suffered was as much as he could bear. He knew nothing of Benares, and had no means of undertaking so long a journey: he therefore forsook his engagement, and ran off to his own village. The people there, however, beat him off, as he ought not even to be seen by them: he sought refuge in another village, but was repulsed there also, and at length, after wandering about without food or aid, he stole back to his village, entered a devil-temple, and shut himself up in it, where he was found dead, having plucked up his tongue from the root. The matter was hushed up at the time by the parties; the Brahmins, as usual, being well paid to keep their counsel, and atone for

* Rites and ceremonies bearing so marked a resemblance to the sacrifice of the scape-goat, and other offerings for sin prescribed in the law of Moses, are very remarkable among a people unacquainted with the Holy Scriptures; and are by no means easy to be accounted for. Lev. xvi. 5, &c.

their victim. The affair, however, spread secretly, as it appears from what happened afterwards. The native gentleman, who built the temple, had long been declining in health, and, finding his malady increase, he was taken, by the advice of his friends, to a native physician in Travancore, celebrated for curing the disease from which he suffered. After his long journey, he had the mortification to find that the old man would neither prescribe for him nor see him; but, on the contrary, abused him, calling him "a great criminal," in allusion to his having been the cause of the young Brahmin's death. He then was taken, in his way home, to the impostor Muttukutty, before mentioned; but there, also, he met with a similar repulse. Whether by this treatment, or by the fatigue of his journey, I know not, his disease had so much increased by the time he reached his home, that he never afterwards was able to walk out, and gradually sank till he expired.

Another instance of superstition came to my knowledge about a month after. I had to reprove a man under instruction, who burnt the body of his first-born child instead of burying it; and then I discovered that the

heathen often either burn or bury, close to their houses, their first-born child, for fear of the soothsayers, who are known to come at night and extract from the body its nails and liver, to use in their incantations. The people also believe that these soothsayers make the dead child walk; and that, after they have thus disturbed and mutilated the child, its mother will never afterwards give birth to another infant.

How beautifully does such a case as I am now about to describe, contrast with these painful and degrading instances of Hindoo superstition.

I visited the village of Panneivilei in the following month, to open the new church, which we had been building there: one of no very substantial nature and having no pretensions at all to architecture, but still a considerable improvement upon the old one, and sufficiently large for the greatly-increased congregation; indeed at that time it was a little wonder in those parts, and the people in the village were not a little proud of it. The good man whom I have mentioned as giving me the first information of The Ashes Society, exerted himself nobly in the erection of the

building. This is the case to which I refer; "Visited the mother of the inspecting Catechist Gnānăwuir Pillay, who is lying dangerously ill, with little hope of recovery, as she is considerably advanced in years. Till a few years ago she was a heathen; but at length, following her son's example, whom she at first opposed, she became a Christian, and was admitted to baptism, and subsequently to the Lord's supper, by Mr. Schaffter. I was greatly pleased with the simple reliance upon the mercy of Christ which she expressed, enumerating herself the series of acts which He had done to take away her sins; adding, that her whole hope was fixed on Him; her whole desire, to go and dwell with Him. When I told her that the Lord's Supper would be administered that day in the Church, she said she would come "by slow steps," though she had not been out of her house for many a day; I offered to administer it privately, but she preferred coming to the public service, if possible. She knelt very devoutly on her cot while I prayed with her, and joined fervently in the Lord's Prayer, though it was a great effort. She did not however come to the Church; and, finding after service that she had become much

worse, I administered the communion to her privately in the afternoon; she was unable to say more than a word or two, but signified her perfect consciousness of what she was doing, and her great satisfaction in it. She died not long afterward, full of hope and joy."

Our expected aid at length arrived. The Rev. Septimus Hobbs, the younger brother of the one who had till lately been associated with me at Palamcottah, reached Tinnevelly on the 28th of October. In company with him was his brother also, who had been to Madras, both to meet him, and to be married. A few days afterward, on the 4th of November, we were delighted beyond measure, to welcome again our old friend and fellow-labourer Mr. Sargent, now admitted to holy orders, in company with Mrs. Sargent, the sister of Miss Craven, a young lady, who several years before had, conjointly with Mrs. Pettitt, taken charge of our Female Boarding School, until the failure of her health compelled her to retire. Nor was this the whole of our joy, for the Rev. John Thomas Tucker and Mrs. Tucker also arrived the same morning in company with them. Mr. Sargent's arrival was of the greatest advantage at once,

for while Mr. Hobbs and Mr. Tucker had to acquire the language, Mr. Sargent could speak it as fluently as his own.

I will add to this letter only two incidents connected with our Girls' School at Palamcottah, to which I have just alluded. One of the girls in the school, named Pākiăm, about sixteen years of age, was the daughter of one of those head-men of Tiruvarenganery, whom the Brahmin sent for, as before described. The Catechist appointed to this village had formed an attachment to this young woman (in India the age of sixteen in the female, is regarded as equivalent to twenty in Europe,) and asked her in marriage. She was a very simple-minded and sweet-tempered girl, and had made good progress in Christian knowledge, though, like the females generally in India, unable to read or write. When my consent was asked, I referred to a rule that had been made at least two years before, that no Catechist should be allowed in future to marry an uneducated wife; but offered to take the girl into our Girls' School at Palamcottah to be educated, as well as prepared for baptism. She had now been in the School more than six months. Not very long after her

admission, I was examining and instructing three of the elder girls for baptism, and allowed Pākiăm to be present, though I had no intention of baptizing her for some time. After the examination, however, she begged me to baptize her also. I told her that her knowledge was insufficient, and my acquaintance with her character too imperfect. The effect of this refusal reminded me of the text, "The kingdom of God suffereth violence, and the violent take it by force;" for she intreated me in the most importunate manner to admit her. "I will learn anything, Sir, and do anything you tell me, but don't send me away." To try her, I threw out a suspicion, that she might be wishing to leave the school earlier, and thinking that being baptized might remove an impediment in the way of it. "No, Sir," she replied, in the most artless manner, "I never had such a thought for a moment. I'll stay in the school, and be your child as long as you please; but don't tell me to be a heathen child any longer. Why do you tell me to be a heathen, when I want to be a Christian? Have I not been a heathen long enough? I want to be Jesus Christ's child and you won't let me. You told these girls

that baptism was the door of the Christian Church, why then won't you let your child come in?"

I found it impossible to resist such simple eloquence, and I therefore baptized her with the others, nor have I ever seen reason to regret it. She continued to make progress in her education, and on the 7th of December I married her to the Catechist who had made so good a choice; and she afterwards became Schoolmistress' in a neighbouring village, to which he had been removed.

The other incident was, the admission of a poor girl from the same village into the same school.

She was, in the fullest sense, an orphan, not having a single relative in the world, and being ignorant both of her father and mother's name, and of the time and place of her birth She was in the village when it came under instruction, and was about eleven years of age. Belonging to no one, she went from one house to another, just as any family in the village employed her, for the compensation of her food, and now and then a little clothing. Like Pākiăm, she had taken great pleasure in coming to Church, and had learned by heart fourteen

pages of the Doctrinal Catechism. A woman in whose house she was then working for her food, was one day returning from market, and fell into conversation with two mean-looking heathen men, a father and his son, the former of whom told her, that he sadly wanted a wife for his son, to cook their victuals, and sweep up the house, as two that he had married had left him. She immediately offered to dispose of this girl, as a poor orphan that would suit them admirably, brought them to her house, and actually sold the child to them for three quarters of a rupee, (eighteen pence in English money) and partly by persuasions, and partly by threats, induced the girl to go away with them the next morning. She remained four days in their village, which was nearly twenty-five miles distant, and only two from Palamcottah, when some one whispered to her that she had better run away, as the relatives of the wives who had left the man would beat her. Still she was undecided what to do; but in the afternoon of the same day, the Christian knowledge, and, I hope, the religious principle which she had derived from the means of grace and instruction, prevailed within her mind. The family commenced a

sacrifice to the demons within their house, and the girl was of course present; but when they gave her the eatables offered to the devils, she positively refused to receive them, and declined taking any part in their ceremonies. She also watched for an opportunity, and ran off to Palamcottah, where she knew that Pākiăm was; arrived at the Church-door during evening service, and stood waiting till the girls should come out, that she might tell Pākiăm her trouble. She had torn off the *tahlei*, (marriage-emblem worn round the neck of Hindoo women) an act which is considered by the Natives as dissolving the marriage, and was holding it in her hand at the Church-door; when the rough hand of the man who bought her was laid upon her shoulder. Though forced to return to his house, she resolved not to remain among the heathen; a day or two afterward she again escaped, walked all night through the palmira forests, and came hungry and weary the next morning to the Catechist of her village, who instantly wrote for instructions. I directed him to take her into his own charge, till I should come to the village, and, in case the man or his son should again demand her, as they did, to refer them to me. Soon

after, I went to the village, saw the poor girl, who looked extremely wretched, and heard the story from her own lips, while tears stood in her eyes; and being satisfied of the girl's sincerity, and that she had been merely used as a servant in the man's house, I determined to take her into Mrs. Pettitt's school at Palamcottah, where she was ultimately baptized by the name of Mary. I shall probably have occasion to mention her again.

I had hoped to comprehend within this Letter the events of more than one year; yet I know not how to reject anything that I have written, to make room for other matter. I must therefore reserve for the following letter our entrance upon another year.

Yours, &c.

LETTER IX.

EVENTS OF 1843.

THE first event of importance which occurred in the year 1843, was a painful one,—the departure from us of the Rev. J. J. Müller and family, with the intention of returning to Europe. His health had begun to fail as early as the month of April in the past year. Courtallam had restored him for a time; but soon after his return to Suviseshapuram his disease returned upon him. At the close of the year he transferred his district to the Rev. E. Sargent, and soon after the new year had commenced, took his farewell of us, with the hope of seeing us again in Tinnevelly. This hope, however, was never realized; for though after his arrival in Madras, his passage was taken to return to England, his malady rapidly increased, and terminated fatally before the

time of embarkation. His sufferings, which for nearly a year had been intense, closed on the 18th of March. We all deeply mourned this early close of his labours, (he was but thirty-six years of age,) and regretted the loss of a noble-minded, generous, and affectionate fellow-labourer in the Mission, who had sustained an important share of its operations for a period of eleven years.

It had now become painful to look back upon the changes which had taken place within the seven years of our abode in Tinnevelly ;— Mr. Applegate, Mr. Rhenius, and Mr. Müller had been removed by death, Mr. Blackman and Mr. Schaffter had retired, for a time at least, and Mr. Harley was appointed to another Mission. Such vicissitudes in so small a body, were enough to warn us of the instability of life, and the necessity of offering for ourselves the prayer of Moses under a similar view ; " Let thy work appear unto thy servants, and thy glory unto their children ; let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it." Ps. xc.

The next event to be recorded was the visitation of Dr. Wilson, Bishop of Calcutta, and

Metropolitan. From the middle of January we had been expecting his Lordship, and agreeably to notice received, were nearly all at Palamcottah awaiting his arrival from Tuticorin, where the vessel in which he was sailing intended to touch. We were at length surprized at receiving a letter by a messenger, stating that he had landed at a place thirty miles west of Cape Comorin, and was with considerable difficulty making his way towards us in palankin. On his way, the Bishop, together with his Chaplain, the Rev. John Henry Pratt, and his medical attendant, rested at the Dohnavoor Station, expecting to find the Missionary there; he, however, was with us at Palamcottah, and there were none in the house but natives, not one of whom could speak a word of English. Neither his Lordship's stirring eloquence, nor his Chaplain's mathematical attainments were of any avail there, and they were reduced to the necessity of making their wants known by dumb signs. The natives cooked for them curry and rice; but as the Hindoos eat with their fingers from a kind of plate made of leaves tacked together by thorns or fibres, they could furnish to his Lordship neither plates, knives and forks, nor

spoons. Mr. Pratt found the cupboard, but it was locked: having however made them understand that it might be burst open, the blacksmith of the village soon released the necessary apparatus, and after rest and food, the party resumed their journey, and arrived in Palamcottah much fatigued about nine o'clock the same night, the 29th of January, and took up their abode with E. B. Thomas, Esq., our new Collector. After joining with us in thanksgiving for his safe arrival, his Lordship gave us instructions relative to the proceedings of the week which he purposed to spend among us.

The next morning, after receiving the congratulations of the Catechists, Schoolmasters, Seminarists, and some of our Christian people, his Lordship presided at the Anniversary Meeting of the Tinnevelly Tamil Book Society. It was a very large meeting of natives, attended also by several European gentlemen. After hearing the Report read, he addressed the assembly, through one of the Missionaries acting as interpreter, and promised a donation of one hundred rupees to the funds of the Society. His Lordship then, being much fatigued after his long journey,

retired; and the meeting proceeded. After several of the Missionaries and Catechists had spoken, an English Gentleman kindly addressed a few words of exhortation to the Catechists and people assembled, and expressed his intention of becoming a subscriber of fifty rupees annually. The funds of the Society were reported to be in a prosperous state.

On the same evening Divine Service was held in Tamil, when the Rev. J. H. Pratt delivered, through an interpreter, a very valuable discourse to the Catechists and Schoolmasters, on the words, "Occupy till I come." He questioned them very much during the sermon, (according to our practice in Tinnevelly,) and expressed himself highly gratified with their answers.

On Tuesday, January 31st, the Visitation was held in the church; a very large assembly of Europeans and East Indians were present, perhaps the largest ever seen in Palamcottah. The Visitation Sermon was preached by myself, as the Senior Missionary in the province, from Matt. xxviii. 16—18. After which the Bishop delivered the principal part of his first Metropolitan charge, the delivery of which lasted two hours, including explanatory re-

marks. The Clergy present were twenty in number.

On Wednesday his Lordship breakfasted at my house, with all the Missionaries, and as many of their wives as were present in Palamcottah; making himself quite the affectionate father of the family.

Divine Service in Tamul was then held in the church; the Bishop's sermon, interpreted to the Native congregation, was admirably adapted to the Native Teachers, and calculated to make a lasting impression on their minds. Afterwards the Lord's Supper was administered in English to the Clergy, of which several communicants of the English congregation also partook. In the afternoon his Lordship departed for Nazareth, and the next morning received the gratulations of Mr. Cæmmerer's Catechists and people. He then delivered a sermon to as large a congregation as the church would hold, principally addressing his discourse to the Native Teachers.

In the afternoon he went on to Meignānapuram, and spent a quiet evening with Mr. and Mrs. Thomas, where the next day, by the invitation of Mr. T., I had the pleasure of again meeting his Lordship. There was no

public service; but the Bishop received the congratulations of Mr. Thomas's people, and after addressing the Catechists, concluded the interview by pronouncing the benediction upon them and the people—certainly not less than 500 in number—as they knelt down before the verandah. We spent the rest of the day with his Lordship and Mr. Pratt, till they started in the afternoon for Moothaloor, where they passed the evening with Mr. and Mrs. Heyne, Mr. Cœmmerer and Mr. Caldwell also being their guests. It would be ungrateful in me not to add that his Lordship, after making a donation of two hundred rupees to Mr. Thomas's proposed church, gave me also a hundred rupees for a steeple to mine at Palamcottah; the first contribution that I received for this purpose. On Saturday, though it was previously arranged that there was to be no public service at Moŏthaloor, in order to avoid fatigue; yet when his Lordship saw the multitudes, and found that they had put a temporary roof on their large new church, purposely for his coming, he could not refrain from preaching to a congregation of at least 800 souls. In the afternoon he went to Satankullam, and met the Rev. John Dewasagayam's

Catechists and people, giving them also words of exhortation; and took especial interest in the family of our native brother. Here Mr. Thomas and myself joined the party at tea, and accompanied his Lordship by torch-light to Suviseshapuram. On Sunday morning, February 5th, at family prayer, he gave his "parting address" to us, as the duties of the day would probably not allow of one afterwards: it was earnest, affectionate, and encouraging; expressing the warmest interest in our labours, and the highest gratification at what he had seen during the week.

At eleven o'clock Divine Service was held under an extensive pandāl erected for the purpose by Mr. Sargent, a congregation of fifteen hundred Native Christians being assembled beneath it; and his Lordship, with eleven clergymen and three other Europeans, using a platform at the end. The prayers having been read in Tamul, the Bishop preached, (Mr. Sargent interpreting,) from John xv. 1, 5, "I am the true vine, &c." In the evening, English Service was held in the church, when Mr. Pratt preached from 1 Peter ii. 21, on the example of Christ; after which the Missionaries of both Societies, presented a valedictory

address. Tea immediately followed, and his Lordship took an affectionate farewell of us at about ten o'clock, and departed for Travancore; after both Mr. Pratt and himself had made liberal donations to several objects of Missionary labour.

I cannot refrain from adding here a remarkable instance of the Divine goodness to us at this joyful season. During the six days that the Catechists and Schoolmasters of every Station belonging to the Church Missionary Society were assembled together at Palamcottah, the cholera was raging and carrying off many around us, but not a single case occurred among them; all departed to their stations in health. "Blessed be the Lord, who holdeth our soul in life, and poureth his benefits upon us."

I am tempted to detain you for a moment, by noticing a magnificent *comet* which first appeared on the 6th of March, and remained visible for at least two months, extending its brilliant form across full one-fourth of the arch above us, and which seems to have been much larger and far more brilliant than in England. About the same time, as just observed, the cholera was raging fearfully in

the province; applications for medicine were incessantly made by those around us, and the natives themselves believed (for no statistical accounts are kept) that two thousand persons in the town of Tinnevelly, and a thousand in Palamcottah, were carried off by it in the space of two months. It was impossible that among the Hindoos, who are always "dismayed at the signs in the heavens," this glorious phenomenon should not be suspected as the cause of this fearful mortality. Let me add, with devout thankfulness, that every member of our Mission families, by the protecting care of God, was spared even from the attacks of this dreadful scourge.

In the month of June the Rev. J. Tucker, the Secretary of the Madras Committee, after a long absence, paid us another visit, with the view of aiding us in carrying out a new arrangement of several important matters in the Mission, suggested by the Home Committee, in consequence of the reference which last year had been made to them upon these points.* He spent more than six weeks among us, visiting the several Stations and their numerous

* See the Secretary's Official Report of the Tinnevelly Mission in 1843, in the Appendix to this book.

congregations, and greatly did he cheer and encourage us by the satisfaction, and even the surprise, which he expressed at the rapid advance in order, knowledge, and Christian character, which he observed in our Catechists and people since his last visit.

About the same time, a lady, who, under the auspices of the Society for Promoting Female Education in the East, had endeavoured, but not with much success, to carry out its excellent design in Colombo, paid a visit to her friend Miss Hobbs, whom I have already mentioned. The desirableness of inducing Miss Giberne to remain in Tinnevelly, and to undertake, in company with Miss Hobbs, the formation of a *Normal School* for training Native School-mistresses, presented itself to Mr. Tucker's mind, and commended itself to us all. The suggestion being approved by the Madras Committee also, Miss Giberne remained among us, devoted her attention to the acquisition of Tamul, and eventually commenced the Normal School in the village of Kadātchapurăm.

I must not omit an incident that occurred while Mr. Tucker was among us, which on several accounts, greatly interested and pleased us.

Vigorous efforts were making in India about this time to assist the designs of Dr. Alexander, the newly-appointed Bishop of Jerusalem. Contributions had been forwarded through Mr. Tucker, in acknowledging which, the Bishop had enclosed in his letter an olive leaf, plucked by his own hand in the Garden of Gethsemane. At a meeting held in Palamcottah, composed of the Catechists of my district, the Seminarists and the girls of Mrs. Pettitt's school, Mr. Tucker explained at large the institution of the Bishopric, the proceedings and plans of Dr. Alexander, and the assistance which was being rendered by Christian friends, zealous for the conversion of the Jews. When he had concluded his observations, he drew the olive-leaf from his pocket-book, and asked them if they saw any thing remarkable in it. It passed from one to another, and several guesses were made as to its name, but no one perceived in it any thing wonderful. Holding it up, he then told them whence it came; and the breathless astonishment which followed the announcement, I shall not soon forget. Every one must look at it again, and touch it, and talk to it with his eyes; and at length one or two of them

said, "What, Sir, is Gethsemane there now, and the hill of Calvary, and all those places where Jesus walked with his disciples?" Accustomed, as the Hindoos are, to wild and imaginary stories of persons and places which have no existence, they had perhaps never before felt the reality of Scriptural facts and scenes as we do; at least so it now appeared to them, for they added, "Well, it seems to us as if we never believed the Gospel before." It is gratifying to add, that a deep interest in behalf of the Jews was excited in the minds of the Native Christians at our several Stations, and that a liberal contribution according to their means—about 170 rupees—was raised among them, and forwarded to the Bishop, toward the erection of the Christian Church upon Mount Zion, and the furtherance of his other plans. Mr. Tucker preached on the subject at Courtallam; and the English staying there, together with the Mission families, contributed to the same object about 700 rupees.

Mr. Tucker was also gratified at the evident progress made in Church-building, through the aid of the District Societies already mentioned. He saw at Aseervāthapuram the walls of the new Church rising. The first stone of

another at Seévălăsămúttram was laid before he left the province, and he himself laid the foundation-stone of a third, which I must more particularly notice.

The formation of the Meignanapuram District into a new station, under the care of the Rev. J. Thomas, has already been noticed.* When Mr. Thomas took charge of it, the village was not a large one, and had few attractions. It was in the midst of a desert of sand, occupied only by palmira-trees, castor-oil shrubs, and thorn-bushes, with here and there a banyan, marking the road to Trichendoor. It had a barren and desolate appearance, and during the season, when the land-wind, rushing from the mountains, parches the country, and sweeps the falling leaves before it, the village was continually involved in clouds of sand and dust. It was selected for its importance as having a promising congregation, and as a central position, not for its beauty. It was now, however, under Mr. and Mrs. Thomas's care, becoming quite an oasis. The spot chosen and inclosed for his residence, had assumed an aspect of fruitfulness and comfort. Wells had been dug, and the streams that poured from them

* Page 167.

in every direction, by the hand of labour had drawn from the deep sand, to the surprise even of the Natives, (one of whom once told me as we walked over it together, that it was *Sāba nilam*, soil under the curse) vegetables and flowers, trees and fruits, of the very best kind and quality. There you may see the rose and the jessamine in their beauty, and the cocoa-nut tree in all its gracefulness; and there you may taste the plantain, the grape, and the pine-apple, in equal flavour with the finest in Tinnevelly. In the midst of this smiling garden stood a tasteful and substantial bungalow, recently built by Mr. Thomas; and the small building which for many years had served as a Church, and which, though it had latterly been enlarged, was still too small for the increasing and improving Congregation, was about to be eclipsed, and eventually superseded by a large and elegant Church, in the early-English style of architecture, with a lofty spire, the foundation-stone of which was now to be laid.

The occasion was a most interesting one. It was the first time that Mr. Tucker had assembled with us all since the healing of the division, and the perfect re-establishment of

peace; and this Church had been designed as a memento, and as a thank-offering to God, for His goodness in bringing about this happy state of things. It was also deemed advisable in this case, to exceed what will be the ordinary expense of Church-building in Tinnevelly for years to come, in order to erect a Church which should serve as a kind of model for others. A considerable amount of funds was already raised, or promised by friends; only a small portion was allowed by the Committee, and the Native Christians of the district also were prepared to offer liberal contributions toward it. The foundation-stone was laid by Mr. Tucker in the evening of the 20th of June, in the presence of ten Missionaries, and a very large assembly of Native Christians. After an affectionate address from him, translated into Tamul also, the proceedings closed as the sun descended behind the distant ghauts, with a hymn in the Native language; and shortly afterward, two thousand Native Christians sat down in an adjoining field, and were regaled with a feast of excellent curry and rice. On the same occasion also, the foundation-stone of a handsome and substantial girls' school was laid, the funds for which were con-

tributed chiefly by the Rev. E. B. Elliott, and the people of Tuxford, and is called the "Mary Elliott Tuxford Girls' School;" which having been completed before the Church, served for a long time as a place of worship also.

The task of building this Church, led to a desire on Mr. Thomas' part, to pay a visit to Cottayam in Travancore, with the view of consulting with our Missionary at that station, the Rev. B. Bailey, who had already erected a substantial gothic Church there, and of gaining the needful information for conducting the work. It had long been my own intention to visit our Missionary brethren in Travancore, with several of whom I was personally acquainted; and I had also a special reason for wishing to see the College at Cottayam, under the care of the Rev. J. Chapman. Before Mr. Tucker's departure, it was arranged that Mr. Thomas and myself should proceed thither at an early opportunity, and in the month of September we accomplished our design. An account of this journey would be out of place, in a narrative of Tinnevelly; otherwise it might prove interesting to detail our visits to the stations of the London Missionary Society at Nagercoil, Neyoor, and Tre-

vandrum; our cordial reception at Quilon by the Rev. J. Rowlandson, the Chaplain of that station; the delight occasioned by the scenery through which we passed to the several Mission stations of the Church Missionary Society at Alleppie, Cottayam, Cochin, and Mavelicare, and the gratification we felt at meeting for the first time, or renewing our acquaintance with, our brethren, Bailey, Baker, Chapman, Peet, Harley, Hawkesworth, Johnson, and their families, at their several posts of labours; nor, perhaps, would a description prove tiresome of Trevandrum with its royal palace and state; of the mode of travelling by night in boats upon the extensive backwaters of that country; of the beautiful rivers that meander through its fertile plains, abounding in otters and alligators; of the persons and character of the Natives, and the successes of our brethren among them; of the Syrian Churches which we visited, and all the grotesque paintings upon their Chancel-walls, (among which we discovered in one the figure of an angel in top-boots;) and of our romantic journey, and its difficulties in returning homeward through the pass in the mountains, winding through scenery of the most beautiful and magnificent kind. I

must also add, that though elephants and tigers infest the pass, we escaped all dangers, and arrived safely in Courtallam, after an absence of three weeks, delighted and cheered by our visit.

A few days after our return, I visited a village near the hills, where some people called Purrutha Vannārs, low caste washermen, who sometime before had come under Christian instruction, were present. It seems to be a principle among the Hindoos, that the persons who wash clothes (and this is the work of *men* in India) are thereby defiled and rendered of lower caste than the persons whose garments they wash; accordingly, these persons, who wash for the Pariars, are accounted lower than even they, the lowest of the low; and are exceedingly despised by all of higher caste. They ought not, in strict order, even to be seen by them; must not pass along their streets, and are obliged, if they should see any of the upper classes approaching on the high road, to hide themselves till they have passed. You would expect, therefore, to find these people degraded in appearance and habits, stupid, squalid, and in every respect inferior to the other castes. The fact, however, is exactly

the reverse. They are clean and neat in their persons; live in much more decent houses than many of higher grade, and have pleasant gardens around them; are in thriving circumstances; are more intelligent, quick, and polite, as well as better-looking, than many of higher caste. They have also considerable skill in medicine, and in cases of sickness, are privately sent for, always however by night, to the houses of respectable families. Those whom I examined on the occasion referred to, repeated the Catechism as well as a learned Pundit could have done, and answered my questions very satisfactorily, and two of them were nearly ready for baptism. I mention this as one of the anomalies so difficult to account for, which are sometimes found among the Hindoos. These people are accounted by the other castes exceedingly clever at stealing, and it may be that the Hindoo, whose love of evasion always leads him to assign an excuse rather than a reason, has concealed his dread of their light fingers, and kept them as far as possible from him, by pronouncing them excessively polluted; though I should rather be inclined to deem them the descendants of some clever family, excluded generations ago from a higher caste, and forced

to become the washermen of Pariars for subsistence; whom, however, the force of character, and the retention of knowledge originally possessed among them, have preserved from the deteriorating influences to which they were subjected.

In the month of October we were gratified by a visit from the late Rev. H. W. Fox, whose Missionary devotedness and early death have recently attracted so much notice and regard in England.* He was accompanied by the Rev. H. Cotterill, Chaplain of the East India Company at Madras, a warm friend of the Missionary cause. They visited many of our Christian villages, and had much intercourse with our people, while the enjoyment of their society to ourselves was refreshing indeed. The results of this visit may be traced in some parts of Mr. Fox's "Chapters on Missions."

Toward the close of this year we prepared and published the new *Doctrinal Catechism* now in use among us. When we took charge of the Mission, a tract bearing this name, containing a brief account of the doctrines and precepts of the Christian Religion, but

* The Memoir of Mr. Fox has been recently published by Seeleys, Fleet Street.

not in the form of question and answer, was taught to the people of the congregations. Those who had mastered this, proceeded to learn the Historical Catechism, containing more than 200 questions and answers on the Old and New Testaments, which was also taught in our schools. After long experience, the tract first mentioned seemed to us not so well suited to the converts newly come from heathenism, as another then in use might be made; their minds, like those of children, requiring to have the truths of the Gospel set before them in the simplest terms, and in the attractive form of question and answer.* There were, however, deficiencies, superfluities, and defective arrangements in it, which needed correction, before it could with advantage be used both for schools and congregations. Having, at the request of the brethren, undertaken the revision of it, I now submitted it for their correction and approval. Since that time it has been universally adopted and constantly used, both in our

* If the inconsistency and difficulty of teaching the Church Catechism to persons just reclaimed from heathenism needs to be pointed out, it would be sufficient for the purpose to shew how much Christian knowledge already gained, is implied in the three first answers, besides the fact of actual admission into the Church.

schools and congregations, as a first book on Christian doctrines and precepts. It is called *Gnănătćebam*, "the lamp of wisdom," and contains eighty-five questions and answers, designed to lead the mind of a child, or of a heathen entirely ignorant of God, step by step, into the knowledge of Christian truths, and hopes, and duties.

In a former letter (VII. p. 239) I mentioned the circumstances under which the village of Tiruvarenganeri came under Christian instruction. Let me here add some proofs of spiritual progress among them, which now had begun to manifest themselves; and this instance may serve as a specimen of many. On Sunday the 26th of November I went to the village, in order to admit to baptism several persons, whom I had before examined. Neither of the Sacraments had as yet been administered in the village. After early morning prayer, at seven o'clock, after an exposition of a portion of Scripture, I desired the candidates to remain for further examination and advice. Many others, both men and women, came forward at the same time, and begged that their names also might be put down as candidates for future admission. They

all sat down together, and after a long examination of those whom I had before prepared, I put some questions to the others, and spoke encouragingly to them, as I found that the fear of being examined had held back many. Having selected ten adults, who had four children belonging to them, the whole were publicly received, at the noon-day service, into the Christian Church, as the first-fruits of this village. The occasion was very solemn and impressive; I never saw the people so quiet and attentive before. The space even about the door was crowded with persons earnestly gazing in upon a service which all the natives regard as an entire rejection of their former faith. The baptized people themselves, who had never seen any others baptized, behaved with great decorum, and responded heartily to the questions; and at the conclusion of the baptismal service, laid their thank-offerings at my feet, with feelings of gratitude to God expressed in their countenance. Afterwards I addressed them from Coloss. iii. 1—3.

A month later I went to their village again to lay the foundation of their proposed new church. The service which I have just described, took place in what was their devil-

temple; within which, standing on the very spot once occupied by the idols, I admitted those fourteen persons to baptism. But this place was getting old, was too small, and in its appearance unworthy of being a place of worship for a village of this size. The people themselves feeling this, had made proposals for erecting a large and substantial church in its place. A plan having been adopted, and materials prepared, I came early in the morning, to mark out, and lay the foundation of it. The trenches for the four walls being measured out, their spades were soon employed, and by evening all was ready for laying the first stone. But here a difficulty arose: supposing that they had provided some large stones out of which I could choose, I had not previously asked to see the foundation-stone; but when I did ask, they pointed to some heaps in which there was not one larger than a man's head. They reminded me, when blamed, that it was a sandy desert, without stones for several miles. The sun was descending, and what could we do. In this difficulty I observed a man approaching the Catechist, and whispering something, and asked what he was saying. "Why, sir," said the

Catechist, "he wants to know if one of their old idols would do." "The very thing," I replied; and instantly a detachment was sent off to look up their old idols, which were lying here and there in their hedges and gardens. A number of them, broken or mutilated, soon appeared, and selecting the largest, we laid it down with thanksgiving and prayer in the trench, as the foundation-stone of their new church; after which, the people threw in the others as things for ever done with. To my own mind, this act seemed emblematical of what the Gospel is doing among these people. Taking that stone, a creature of God, which had been perverted by the ignorance of deluded man into an idol of the wicked spirit, by whom we have been seduced, we thus reclaimed it from its degradation, and conferred upon it the highest honour, making it the corner-stone of a temple to the one true God; and is it not the design of the Gospel to reclaim lost sinners from the degrading service of Satan, and to build them up as living stones in that glorious temple which the Lord Jesus Christ is raising from the ruins of the fall, to the glory of God the Father?

I am reminded by this of another incident

of the same kind. When, many years before, I first went to Kadātchapuram, my attention was attracted by an odd-looking step as I entered the side-door of the church. I asked the Catechist who was with me, why they had not chiseled it into something like the ordinary form. He replied, with a smile, "You do not seem to know, Sir, what that step is." "No," said I, looking at it again, "I can't make it out; what is it?" "Why, Sir," was his reply, "if you were to take up that stone and turn it round, you would see that it is one of the old idols worshipped by the people of this place before they embraced the Gospel; and when they built their place of worship they put its hideous features downwards in the sand, and now step over its back as they go into church." And thus you see, dear friend, that the idol which once led men away from God, and kept them in darkness and bondage, now, in one sense, leads them to Him, assisting their entrance into His house, where they learn to know Him, to hold communion with Him, and to rejoice in the light and liberty and hope which Christ bestows upon recovered man.

Yours, &c.

LETTER X.

EVENTS OF 1844.

AT the Anniversary Meetings held, as usual, at the commencement of the year 1844, the connexion which had so long existed between the Nagercoil and Tinnevelly branches of the Religious Tract Society was dissolved. This union of the two Missions in supporting and conducting an Association in connexion with the London Religious Tract Society, has been already mentioned.* It now ceased, not from any want of friendly feeling between the Missionaries of the two Missions, but because it was thought, that as each branch was capable of standing by itself, there were advantages to be derived from their independence of each other. Besides which, we had also a Book Society in active operation, and as publications for both Societies were constantly in progress, which could only be printed at Madras, 400 miles distant, or else at Neyoor and Nagercoil,

* See Introduction, p. 19; and Letter III.

with much delay and inconvenience, the need of a Printing establishment for the Mission began to be felt; and as a preliminary measure, it was thought advisable to place the Palamcottah Tract Society in an independent position. The proposal originated at our Quarterly Meeting, not with myself, for I felt a great reluctance to it on several accounts; but after a full discussion, we unanimously agreed to propose the measure at the Annual Meeting on the following day, when it was as unanimously adopted. Thenceforward our branch has stood alone, as "*The Tinnevelly Tract Society.*" The Rev. E. Sargent accepted the office of Secretary. Besides paying each a year's subscription in advance, a special collection in its behalf was made at the Meeting; and having learned, not long afterward, that the Missionaries of the Gospel Propagation Society were also disposed to join it, their names were soon added to the list of its members. One advantage at least resulted; for, whereas previously the two senior Missionaries at Nagercoil and Palamcottah, were the only persons who wrote Tracts for the Society, many others since, feeling that a new responsibility now devolved

upon them, have contributed to its publications. I should add, that the proposal of separation was received at Nagercoil in the same friendly spirit with which it was made by ourselves.

At this time the cholera was again raging in Tinnevelly, and in other provinces near us; and many among our Christian people were carried off by it. During this trying season to their faith, instances both of apostacy under its terrors, and also of happy deaths, came to our knowledge. A striking case of the latter kind occurred at Pragāsapuram, in Mr. Thomas's District, in the head man of the village, Nyānaiyatham, whose consistent life as a Christian, was suddenly crowned with a calm and joyful death; while the whole village deeply bemoaned his loss. A young man in my Preparandi Class, whom I regarded as the first-fruits of the interesting village of Nātchiyāpuram before mentioned, was as suddenly called away, leaving good evidence that he also had "a good hope through grace." At Madura, the adjoining province, three European members of the American Mission established there, and an European Surgeon sojourning in the place, fell victims to its fury. These were sad days, and we felt that we were living

in the region of death; yet the effect was by Divine goodness beneficial, for baptisms among our people in the villages were more numerous than ever, and the number of Communicants greatly increased. The following instance may lead us to hope that, in other cases unknown to us, the chastisements of God were rendered salutary, even to those who died without a public profession of Christianity.

In one of the villages where a heathen woman was attacked by the disease, all the efforts usually made to appease the devils, (to whose wrath they ascribe it) were resorted to, but in vain. At length, when reduced to despair, something that the poor woman had heard about the Gospel, appears to have come forcibly into her mind; for she called her family together, spoke to them of the uselessness of their heathen practices, and exhorted them to go and embrace Christianity immediately after her death. Her dying injunctions sunk into their minds, and they placed themselves in connexion with the Panneivilei congregation, assigning this as the reason. A remarkable testimony also to the goodness of God toward our Christian people, among whom the mortality was far less in proportion than among

the people generally, was borne by the heathen themselves; in several places they confessed, "*that the Lord was like a wall of defence round about the Christians.*"

We are now arrived at a period in the progress of this Mission, when it becomes needful to notice somewhat fully a corresponding increase which had for several years been taking place in the Mission of the Society for Propagating the Gospel.

The arrival of its first resident Missionary at the close of 1829, was noticed in the Introduction. (p. 26.) Mr. Rosen was residing at Moodaloor when I first arrived in Tinnevelly. In August 1836, another Lutheran Clergyman, the Rev. I. L. Irion, (who afterward received English Episcopal Orders) joined Mr. Rosen. Soon after this, the former retired to his own country, Sweden; and the Rev. C. Hubbard arrived in Palamcottah in the month of October, to supply the deficiency. Mr. Irion considered Nazareth as his station, and erected a Mission bungalow there, to be his residence, when Mr. Hubbard should have acquired the language sufficiently to take charge of Moodaloor. But when it was scarcely finished, Mr. I. was seized with paralysis, and compelled to

return to Holland, where he soon after died. The Rev. A. F. Cæmmerer, who had just been ordained from Bishop's College by the Bishop of Calcutta, supplied Mr. Irion's loss, and entered upon the Nazareth Station, I think, early in 1838; Mr. Hubbard, about the same time, removing to Madura. In March 1840, the Rev. C. Kohlhoff, son and grandson of the Missionaries of that name at Tanjore, and the Rev. G. Heyne, with their wives, arrived in Tinnevelly. The former was shortly after recalled to supply some urgent want in the North, and the latter took charge of Moodaloor. The Mission, like our own, having increased year after year, the need of still further aid was felt, and subsequently it was strengthened by the accession of the Rev. R. Caldwell and the Rev. G. U. Pope, both well acquainted with the Tamul language. Mr. Caldwell arrived in November 1841, and dividing off a portion of the Moodaloor district, formed the *Edeiyenkudy Station.* Mr. Pope arrived in the May following, but not having then received Episcopal ordination, he resided at Sawyerpuram in Mr. Cæmmerer's district, assisting him; till, after his ordination, *Sawyerpuram* was formed into a separate and in-

dependent station. Such was the strength of their Missionary body, at the period of which I am writing.

The Congregations of that Mission, and those of the Church Missionary Society, were interspersed among each other, some villages of the one being even close to the Mission Stations of the other. The Missionaries of the two Societies had constantly to travel over the same ground, expending unnecessarily, both labour and time. In cases of villages seeking instruction, it was sometimes difficult to decide which Mission they ought to join; and occasionally petty quarrels would arise between the Catechists and people of the two bodies, which it was not always easy for the Missionaries to settle to their mutual satisfaction. The desirableness, therefore, of some arrangement for the division of Districts was felt by both parties, and some attempts had been made to accomplish it, but without success. Gradually, however, Mr. Heyne at Moodaloor, and Mr. Stephen Hobbs at Satankullam, then Mr. Thomas at Meignyānapuram, and Mr. Cæmmerer at Nazareth, arrived at a mutual understanding concerning the boundaries of their respective Districts; and when subsequently

Mr. Sargent at Suviseshapuram, and Mr. Caldwell at Edeiyenkudy had made a similar arrangement, it was thought advisable to settle and perpetuate these agreements by the sanction of authority. The subject having been thoroughly discussed, and the boundaries marked out at the monthly meetings of our Revision Committee, the proposal was at length submitted to the Committees of both Societies in Madras, and when approved by them, to the Bishop of the Diocese; who, upon the concurrence of all parties, ratified the arrangements by his official sanction. There was still another division to be made, somewhat more difficult than the others. The Rev. John Thomas Tucker, (not the Secretary of the Corresponding Committee) had now been nominated to a new Station called *Panneivilei*, about to be partitioned off from my District in the North West, including the districts of Panneivilei and Kallatikinaru; the latter of which I had not long before received again from Nulloor in exchange for the Visuvāsapuram District, now permanently transferred to that Station. Many of the Congregations in the Panneivilei District were in the neighbourhood of Sawyerpuram, and also in the distance

beyond it for many miles, even to the sea coast. On the other hand, there were several Congregations belonging to the Propagation Society near Panneivilei, and scattered about in the neighbourhood even of Nulloor. It was, after much negociation, agreed to draw a line running North and South, between Sawyerpuram and Panneivilei, the Congregations to the East of which were to belong to the former, those to the West of it, to the latter, or to the other Stations of the Church Missionary Society in which they were situated. This arrangement also received the same sanction, and was carried into effect in the early months of 1844. The Rev. J. K. Best, who arrived from Madura about the same time, formed the new Station of *Christianagaram* in the South-East, by dividing off a portion of the Moodaloor District for that purpose.

In effecting this division of Districts, by the Missionaries of both Societies, there were great difficulties to overcome ; not the least of which was the transfer to each other of Schools and Congregations which had been under our care for years, and some of which had been formed by ourselves ; in some instances too, it became advisable even to transfer schoolmasters and

Catechists to each other; and the accomplishment of this most desirable object, must I think, be ever regarded as a proof of mutual confidence, and Christian love. Our Revision Meetings, themselves a proof of the same confidence and good-will, greatly contributed to this practical harmony. Indeed, the continual interchange of kind offices between the Missionaries of both Societies, has been regarded by us as one of the charms of our Tinnevelly life. May the Missionaries of both Societies be always men "like-minded one toward another, according to Christ Jesus, that they may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" and may the affection and harmony which has so long, and with such practical advantage, subsisted between them, be perpetual.

It will not be out of place to describe briefly an incident which took place, while the proposal to settle the Panneivilei and Sawyerpuram boundaries was under consideration. In the village of Puliankādu, near the latter, there had been for several years a few families under instruction. The head men, and principal families, however, continued to worship in their devil-temple. But after Mr. Pope came

to reside at Sawyerpuram, they discovered a desire to embrace Christianity, and at length, from conversations with Mr. P., determined to do so. If our boundary line should be adopted, this village would fall to Sawyerpuram; but, at present, as Mr. Tucker had not taken charge of Panneivilei, it was under my care. Mr. Tucker, and myself, therefore, went together to the village to receive the new people under our charge, an occasion which we shall not soon forget. The temple had hitherto been the dark abode of a demon, represented by a stone which was said to have miraculously arisen out of the earth. Now, through a window made in the recess, or sort of chancel, the rays of the setting sun streamed in upon a crowd of black faces, many of them seen for the first time at Christian worship. The families previously receiving Christian instruction had led the way on entering the temple, for there was probably, in the minds of the others, some lingering dread of the demon, whose stone emblem had been cast out. They listened to us with great earnestness, as we told them of Him who was manifested to destroy the works of the devil, and of the proper object and mode of divine worship, and then knelt down and joined

as well as they could in the prayers which we offered to the one true God ; while the heathen from neighbouring villages crowded round the front, gazing in at the strange sight. The people themselves seemed delighted, and as for us, we were filled with joy.

In the month of March of this year a new agency was adopted in the Mission. The advantages of Dr. Duff's system of offering to the more respectable classes of Hindoos and Mahommedans a good English education for their sons was so evident, that the Corresponding Committee, equally with ourselves, were desirous of seeing such a school formed in Tinnevelly. We had been deterred from attempting it some time before, partly from the want of a suitable person to undertake it, and partly because we were unwilling to discourage an attempt of the native gentleman, who built the bridge before mentioned, to commence an English school in the town of Tinnevelly, at his own expense. His school however having failed, after a trial of many months, and the Committee having met with suitable agency in Madras, an English school was opened on the 4th of March by Mr. W. Cruickshanks, assisted by Mr. W. Browne.

Although Mr. C. has been blind from the age of ten years, his efficiency as a teacher is scarcely affected thereby; the attention and respect which he gains from his pupils, and the confidence which he inspires are quite remarkable; while all matters in which sight is required are attended to by the second master, a young man greatly attached to him. The school commenced within a hired house, in Palamcottah, in a very unpretending manner, with twenty-five pupils, each paying a small fee monthly. At first, and for some time, the higher castes hesitated to send their boys, because we would not pledge ourselves to refuse boys of low caste. They made no objection to the reading of the Bible, or to the course of religious instruction, but only to the admission of pupils lower in caste than Soodras. We had no intention of admitting them, but we would not bind upon ourselves a rule which would recognize the principle of caste distinctions, and perhaps hamper our proceedings in future. We were therefore content to begin on a small scale, and to wait the result. By degrees the school increased, and before I left, the numbers amounted to more than a hundred.

Shortly after this, a movement took place among some villages in the north-west, inhabited by cultivators of the *Retty* caste. It was a neighbourhood which I had visited from time to time, and we had several small congregations, though of lower caste, among them,—one of which I have already mentioned, Veypelōdei. These cultivators were, for the most part, tenants of the Jemindar of Ettiyāpuram, with whom they had for a long time been disputing. A Jemindar is a large contractor or farmer under the Government, to whom he is responsible for a fixed amount of revenue. Formerly he exercised to a great extent a judicial, or rather a military kind of authority over his tenants; and this class indeed were the renowned *Polygars, (pāliankārars, men of the camp)* whose subjugation by the East India Company cost so much trouble, and the loss of so many European officers. The father of the present Jemindar was a bold, clever man, who, having been a faithful adherent to the English, was well rewarded by them, and easily kept up his power over his cultivators; although the company recognized no magisterial or police authority on his part, nor in any of the Jemindars. The present Jemindar, his son, is of a very

different character, fond of ease, and disinclined for business. It is said that his father, while living, married him to *two* girls (probably mere children then) on the same occasion, against his will, both of whom are neglected for the attractions of a mistress of his own choice. Taking example by the conduct of our people, who have frequently asserted their rights against both force and fraud, and being also acquainted with the improved state of things in villages altogether under English direction, these Retties and some other tenants conceived the design of throwing off the yoke called *Kattāyam*,—a word which I must explain. These Jemindars, when about to go to war with one another, or when pressed for money to pay their tribute, were accustomed to cut down a number of trees for timber or fire-wood, to drain a tank and catch all the fish in it, or to bring forth a quantity of hoarded grain, and apportion certain quantities of these or other articles, at prices fixed by themselves, to their tenants, to whom, whether they wished them or not, they were delivered. Soon after, payment was demanded; and if refused, *Kattāyam*, that is, *compulsion*, was adopted: either the party refusing was

dragged off by the Jemindar's people, frightened, and even beaten till he paid it; or else some article of greater value being forcibly taken from his house was either kept or sold to pay the amount. This system was practised in Tinnevelly long after I went there; and probably has not in all cases ceased even yet. These Retties were the first to shake off the yoke; and, by the advice and aid of an European merchant residing in the province, succeeded in their attempt, after a long struggle with the Jemindar's agents, who, on the other hand, began to demand a higher rate of rent, and to revive some customs of an oppressive character, which of late had not been enforced. The case became more and more complicated; and just when the cultivators were hoping for a second victory, their European friend suddenly died, not without suspicion that foul measures had been resorted to. Left to themselves in such a crisis, with no persons of education among them, and having no confidence in their own countrymen employed in such matters, they formed the design of placing themselves in connexion with the Christian Church. A party of them, headed by a leading man among them, with whom I had often conversed on

the subject of Christianity, came to Palamcottah to consult with me on the subject; but I was absent in my District. Just at this time the sanction arrived to the proposed boundary line between Panneivilei and Sawyerpuram; and as the greater number of their villages lay on the Sawyerpuram side of it, they shortly after applied to Mr. Pope. A large body of them, including the head-men, their wives and children, placed themselves under Christian instruction, and, notwithstanding that Mr. P. warned them that he could not interfere in their disputes, declared their resolve, whatever might be the issue of the struggle, to forsake heathenism and become Christians. Some of these villages being on the Panneivilei side, were transferred to that district. At Mr. Pope's request I visited with him the principal congregation in his district, as well as those in our own, with Mr. Hobbs and Mr. Tucker, and we had much conversation with the people. We felt that the sincerity of persons under such circumstances must, for a time, be a matter of doubt, but were willing to afford them the opportunity of hearing the truth and forsaking error. Too much was said out of Tinnevelly respecting them, and hopes too san-

guine were entertained while this doubt continued, and disappointment, not so much to us as to others, was the result. They were unwilling to give up some immoral practices which prevailed among them. Christian discipline, especially when the head-men were concerned, was unpalatable; and when their affairs did not succeed to their satisfaction, they gradually withdrew and returned to heathenism; and only a few, I believe, either in Mr. Pope's district or in ours, retained any real benefit from the small amount of instruction which it was possible, under the circumstances of the case, to afford them. Still, good was done; some seed was sown; and we cannot but hope that "the bread cast upon the waters may be found after many days." I have heard Mr. Tucker speak of one of the head-men in terms of great satisfaction, as a genuine convert to Christ.

In the month of July an addition to our number took place, by the arrival of the Rev. Charles Josiah Taylor, who, after labouring as an European Catechist in connexion with the Society at Mayaveram, had recently been admitted to Deacon's Orders from the Society's Institution at Madras. He joined the Nalloor

Station, then in charge of Mr. Stephen Hobbs, during Mr. Schaffter's absence in Europe. In the months of October and November our number was still further increased, by the arrival of the Rev. Theophilus George Barenbrück, son of our late Missionary at Mayaveram, and Mrs. B., and the return of Mr. and Mrs. Schaffter in renewed health. In consequence of these accessions, it was now arranged that Mr. Hobbs should resume charge of Satankullam, dividing off *Kadātchapuram*, with a District, to be the Station of the Rev. J. Dewasagayam; and that the Nalloor District should be divided into three parts —a portion to the north-west, with the village of *Surrandei* for its head-quarters, to form a station for Mr. Barenbrück, who was already acquainted with the language; and a portion to the north, which is now called the *Paneivadali* District, to be Mr. Taylor's Station, the remaining portion to be in future the *Nalloor District*. At the same time the actual transfer of the Panneivilei District to the Rev. J. T. Tucker took place; on which occasion I held a farewell service at Panneivilei with the congregation and all the Catechists and Schoolmasters of the District,

with whom, as they had now been ten years under my charge, I could not part without feelings of regret. Some of the discouragements and difficulties that had occurred there have already been mentioned in these letters: it may therefore be gratifying to add, that on the present occasion there were thirty-eight communicants at the Lord's Supper; nor can I forbear to add here a gratifying fact reported by Mr. Tucker within three months of the time when he thus took the actual charge of the District, viz., that the remaining twenty-five families in the village, who had till then continued heathen, all placed themselves under Christian instruction, and gave up their devil-temple; the whole village thus becoming professedly Christian.

By these changes and transfers, a considerable portion of what once was under my charge passed into other hands, and I was now left with, properly speaking, only one District. The first of the ten Districts was formerly considered and called the Palamcottah District; but now, all its congregations, except those in the towns of Tinnevelly and Palamcottah, and one or two others near them, had been transferred as the Kallatikinaru District, toge-

ther with Panneivilei, to Mr. Tucker: and, strictly speaking, there was no Palamcottah *District.* Aseervāthapuram, however, was a distinct District, and this was now the only one in connexion with the Palamcottah Station. Now, therefore, when we speak of the Palamcottah District, the Palamcottah Station with the Aseervāthapuram District is meant; when the Aseervāthapuram District is referred to, Palamcottah and its adjuncts are excluded. This reduction, however, in my sphere of labour, was far from being a subject of regret, since there was still abundant scope for exertion, and a sufficient number of souls under my charge to render the responsibility a heavy one. Reckoning from the town of Tinnevelly in the west, (and between that and Nalloor no boundary has been fixed) and passing through Palamcottah to the farthest village south-west, there is a distance of nearly thirty miles, while the average breadth of the District is perhaps fifteen. There were at this time eleven congregations with resident Catechists or Readers, and ten smaller ones connected with them,—the total number of souls under instruction being 1391, and an immense heathen population. There were ten Schools

under Schoolmasters; and including Mrs. Pettitt's Boarding School at Palamcottah, five Schools under Schoolmistresses, besides seven smaller Schools under Catechists,—the total number of boys being 457, and of girls 156, under *daily* instruction. The Catechists and Readers were fourteen, including two Inspecting Catechists; of the 1391 persons under instruction 853 had been baptized, and 150 were communicants. Such was the District now left to my care, the Seminary being under the charge of the Rev. Septimus Hobbs, who, residing at Palamcottah, also shared with me the Sunday duties of the Station.

Before reverting to matters peculiar to my District, which occurred about this time, I must notice one of general interest. The value of the Catechists' Widows' Fund was now beginning to be appreciated; for at the Anniversary Meeting in July, the death of no less than six Catechists during the past year was announced, three of them from cholera. The account given in the Report of two of them, who died, however, not suddenly, but by the decay of old age, was highly satisfactory. One was *Mountain Samuel*, the father of a little girl named Poonātchi, who died in Mrs. P.'s

School, in connexion with whom I shall afterward have occasion to mention him; the other, an old disciple named *Thomas*, in the Meignyānapuram District, who for many years had adorned the Gospel both as a Christian and a Catechist. The following notice of the latter, furnished by the Rev. J. Thomas in the said Report, cannot fail to prove interesting. "Before his conversion," he says, "Thomas was a zealous heathen, had read extensively the heathen Tamil works, was a proficient in the art of conjuration, and was rigid in the performance of the rites and ceremonies of heathen worship. The same temper which characterized him while a heathen, led him, after his conversion to Christianity, to study the Scriptures with uncommon zeal and diligence. I have understood that he not only read repeatedly the whole of the Bible, but had also written in verse the principal events of the sacred history. He was in the habit of writing a diary; and has left a short autobiography in Tamil, parts of which I have read. During his last illness I visited him several times, and administered the Lord's Supper to him. His knowledge of Scripture was extraordinary,

which appeared during our conversation, by his frequent and apt quotations. His confidence in the mercy of God, through Christ, was unwavering; his hope and anticipation of eternal life firm, and attended with joy unspeakable; not however because he was deficient in humiliating views of his own sinfulness, but because he had the most exalted thoughts of the merits of Christ's death, and of the infinite efficacy of His blood to cleanse from all sin. About half an hour before his death he sat up, called his family around him, and exhorted them with great earnestness to be stedfast in the faith. While making this last effort, his speech suddenly failed him; but though unable to speak any longer, yet, to express his confidence in the all-sufficient atonement made on Calvary, he placed his arms in the form of a cross, and thus within a few moments departed in peace." *

Now let me record the case of a village which came under instruction before my District was reduced, and which was now transferred, as part of the Panneivilei District, to

* Lest it should be thought that there was any thing of a Popish tendency in this act, I may add, that the superstitions both of Popery and Heathenism had no firmer or more enlightened antagonist amongst our native Christians than Thomas.

Mr. Tucker. It may serve as another specimen of the difficulties and trials which frequently beset new comers, while it affords a practical developement of some points in the Native character. In the month of January of this year I visited the village of Nānalkādu for the first time. Nine families had applied for Christian instruction, through the influence of a Congregation four or five miles distant; the rest, eleven families, still continued heathen. The new people met in a shed put up as a prayer-house, and seemed delighted when the Missionary or the Catechist of the other village visited them. The owners of the village, however, determined to oppose them; and, prompting the families who stood aloof, together with the *kāvalgars* (village watchmen), to enter into their views, resolved upon a scheme for forcing these people back again to their old religion. On the 4th of February several of the men came to Palamcottah, about six miles, to inform me of a quarrel which the other party had commenced, and of their designs; and begged that a Catechist might be appointed to reside among them. Though I was unable to comply with this request, I sent directions to the nearest Catechist, to go and

inquire into these matters. While these people were with me, the heathen party went to the Tahsildar and presented a complaint, charging them with forcibly plundering their threshing-floor; and the very same night went in a large party with torches to the village, robbed their houses of every valuable they possessed, tearing off from the roof of the prayer-house as many cadjan-leaves as they needed, to burn as lights to serve their purpose. The object of this plunder was two-fold—to deprive our people of the means for carrying on a complaint against themselves, and also to provide themselves with means for carrying on their own. The next morning, in addition to the false complaint given the preceding day, they reported that our people had burnt their own prayer-house in the night, in order to bring a false accusation against them of having done so. The people, both men and women, came over the next morning to Palamcottah, to tell me of their trouble; and before they could themselves prepare and present a complaint to the European magistrate, to whom I advised them to go, the men were apprehended by the warrant of the Tahsildar, and carried off to his cutcherry. Representations were

then made by the women to the European Magistrate, who sent their statement to the Tahsildar to be inquired into: but the heathen contrived so completely to mystify the case, that the Magistrate himself, who was not at all unfavourable to the Native Christians, was deceived by them into the belief that our people were the aggressors, and not the sufferers; consequently they were committed, and sent up bound to the Sessions' Judge. Nor was this all: the women, deprived of their husbands' protection, had to return to their village alone; where two of the depredators, taking advantage of their helplessness, entered by night the house of a young widow, and perpetrated an act of brutal violence, of which, however, she could not be prevailed upon, from a sense of shame, to give evidence before the authorities. All that I could do for these poor people, having fully satisfied myself of the truth of the case, was to advise them how to act, to lend them a little money for their subsistence (which they faithfully repaid) while the trial was going forward, and to commit their case to God, who alone could "bring forth their righteousness as the light." Nor was our confidence vain.

After the lapse of about three months, the case terminated. The Sessions' Judge discovered the truth, part of the plunder having been found in the possession of the depredators, of whom the principals, including the two just referred to, were sentenced to five years' imprisonment, and the others to a shorter term: and justice having prevailed thus far, much of the stolen property also was afterwards recovered. In the month of October we opened a neat little prayer-house in the village, which was then transferred to the Panneivilei station.

To this painful account of deceit and violence existing among the heathen, I am tempted to add two others, of still greater atrocity, which occurred about the same time, within the boundaries of my own District. On the very day that the above-mentioned affairs commenced, the following case came to my knowledge.

The new Church at Aseervāthapuram was approaching its completion, under the superintendence of a native bricklayer, called in India a Maistry, who lived at a neighbouring village. His wife, who had formerly been on terms of intimacy with a man of another caste,

had been forced by her husband and the men of his village to abandon the connexion, and had pledged herself never to renew it. The man, baffled, watched for opportunities of finding her alone; and one day, as she went to the well outside the village, discovered himself, and entered into conversation with her. Enraged at finding her faithful to her pledge, he at length drew from his girdle a kind of bill-hook, used extensively by the villagers, and commenced cutting and wounding her dreadfully. Supposing, indeed, that he had killed her, he climbed one of the banyan-trees in the avenue not far off, tied one of its hanging branches round his neck, and leaped off. The branch broke, and his spine was so severely injured by the fall, that he was unable to rise from the spot. Shortly afterward, some women from the village discovered the poor woman lying insensible in a pool of blood. The alarm being given by them, several men instantly ran off to our church, where her husband was all this time at work, and on their way discovered the wretched author of the mischief, groaning with pain. The affair was soon understood, and the village Moonsiff, whose business it is to inquire

into and report such cases to the Tahsildar, came to the spot, and took the depositions from each person concerned. By this time the poor woman had recovered sufficiently to tell what had occurred. The deposition of the man was to the following effect; "I was talking to the wife of Mootāsāri at the well, when her husband rushed out upon us in a fit of jealousy, and commenced mangling her with his bill-hook; I ran away, he followed me, and overtaking me in the avenue, struck me with his bill-hook in the back, and inflicted this wound." The next day, the Tahsildar, as his duty required, came to the village, and read the depositions. Taking aside the village Moonsiff, whom I knew well, (both being Brahmins,) he said; "This case will slip through your fingers, and the villain will escape. Let me advise you how to make sure work of it. Destroy all these depositions, except that of the man himself, and construct a new set upon his own admission of being at the well with the woman." Acting upon this hint given by the Native Magistrate himself, the husband signed a deposition, stating that he happened to come near the well, while the culprit was hacking his wife with the bill-hook;

that he chased him to the avenue, but not in time to prevent his climbing one of the trees; that on his giving the alarm, the women, who in the mean time had found his wife, fetched the Kāvalgars to his aid, and that while these men climbed the trees, and pursued him from branch to branch, along the contiguous banyans, he lost his hold, and falling down bruised his spine, so that they secured him. All the parties mentioned in his statement, confirmed these falsehoods by corresponding depositions; the poor woman was sent into the Palamcottah hospital, where she gradually recovered from her wounds, and the wretched man, after a short trial,—for he did not know what use had been made of his own lie,—was sentenced to fourteen years imprisonment; and if he be still alive, might no doubt be found in the Palamcottah gaol at this moment. The facts now stated were told us by the husband himself; and that the evidence adduced in Court, was such as I have stated, I ascertained afterwards from the Sessions Judge himself, being anxious to have a case of this kind properly authenticated. The Hindoos, indeed, maintain it to be allowable and proper, to substantiate a *true* case by false evidence, that the ends of

justice may not be defeated; and what could we say to this, if, like the Jesuits, we should let go that fundamental principle of God's revealed truth, "not to do evil that good may come?"

The other case referred to, occurred somewhat later, at Tahthenkullam, where the first Church erected by our Church Building Societies was built. The Kāvalgars of the village, (who generally are of the Maraver caste) had been dismissed from their office by the Collector, for bad conduct, and their *Kāval*, (a kind of rural police duty for the protection of property, indeed a kind of black-mail) had been given to the Maravers of the neighbouring village of Veyloor, well known as a daring set of men. The ejected party had tried several schemes for regaining their office, and having failed, determined to attempt it by violence. Strengthening their number by Maravers from other villages (who can always be hired for such purposes) they concealed themselves one night in the village, fell upon the Veyloor party while on duty, and defeated them. Then came the dreadful scheme of the assailants: killing one of their own people, an elderly man, who once for a short time had been under

Christian instruction in the village, they purposed carrying his body to the European Magistrate in the morning, charging the other party with the murder; hoping, by this means, both to deprive them of their Kāval, and also to take revenge. The other party gaining information of their design, (the Hindoos never trust to their innocence) resolved upon an equally diabolical crime to defeat it. They also selected and despatched a victim from their own party, and deposited his body secretly in the village, where they had been attacked, in order to charge the other party with the act. Such was the account given me by our own Christian people in the village, who were in no way concerned in the affair. It was investigated by the authorities, and referred to the judge, but the two parties being equally guilty compromised the matter, and as there was no evidence of the murderers forthcoming, nothing could be done but to bind over both parties under heavy penalties to keep the peace toward each other in future.

After the recital of these instances of human depravity, incited, if not generated, by the cruel system of devil-worship practised amongst these people, can any one fail to per-

ceive the necessity of missionary labour, and the diffusion of that truth, which, first recalling men to the love of God, teaches them to love each other for Christ's sake? What but this can enable those who are "hateful and hating one another, lascivious, implacable, unmerciful," to "put on, as the elect of God, bowels of mercies, kindness, meekness, long-suffering, forbearing and forgiving one another, even as Christ forgave them?" And what must be the state of mind indulged by those among our countrymen, who know these things, and yet despise, or at least leave unassisted, the design and labour of the Missionary?

The latter part of this year was marked by much occupation of a gratifying character. The Church at Aseervāthapuram, which, though unfinished outside, had been opened for service on the 20th of June, was at length completed. A new and substantial Church had been finished by the Rev. J. Devasagayam at Dhārmanagaram, in his district of Kadātchapuram, the opening sermon of which, at his request, I had the gratification of preaching. On Christmas-day, the foundation-stone of a new Church at Alvarneyri in my own district was laid. A few days before, we held

the anniversary of the Church Building Fund, and found that its income, including some special donations, amounted to more than 500 rupees. In the same month I had the satisfaction of baptizing at Tiruvarenganeri, in their new Church, 26 adults and 14 children, and at Aseervāthapuram, 18 adults and 19 children; where also I administered the Lord's Supper to 82 communicants on Advent Sunday. If therefore it had been, in some respects, a year of much trial, there were also in the retrospect abundant subjects for gratitude and praise.

LETTER XI.

EVENTS OF 1845.

THE first of January, (which in Tinnevelly, as well as Christmas Day, Easter, and Whitsunday, dawns upon us while engaged in divine service,) was this year, 1845, marked by an event peculiarly gratifying to our minds; the use for the first time of our Revised Translation of the Common Prayer; the Morning and Evening Services, the only part as yet printed, had just been published by our Tinnevelly Book Society in a neat form. A number of copies had arrived from Madras a few days previously, which being distributed in the Mission Stations, were used at the early services of New Year's Day. Our toil of many months seemed now at length repaid.

On the following Sunday, the first in the

year, I preached a farewell sermon in English, to the officers and their families of the 15th regiment, on their departure for another station, with several of whom we had enjoyed much Christian intercourse; the subject being the uncertain tenure of our life on earth, from the words; "So teach us to number our days," &c. (Psalm xc.) On the following Wednesday a most painful confirmation of its truth occurred, in the case of an officer of the regiment which succeeded them, who was accidentally drowned. His servant, waiting at the door of the bath, wondering at the delay, at length went in, and discovered the young man lying at the bottom of the bath quite dead.

Ten days later died a Native Christian, a tall old man, bent with age, well known in Palamcottah by the name of *Gnānapragāsam Pillay*. There were peculiarities in his character, which may perhaps render the following notice of him, in my Journal of January 17th, somewhat interesting. "This morning buried Gnānapragāsam, formerly a schoolmaster under the German Missionaries, and from their time a pensioner, the only one in the Mission. I do not know the particulars of his early life, but

he seems to have been connected with the Mission from the days of Mr. Hough, and therefore for at least twenty-five years. He was baptized by Mr. Rhenius in 1822, being then fifty-one years old, and consequently he was seventy-four when he died. I had myself known him nearly ten years; and though, when I came here, he was regarded as a religious man, I had been frequently led to doubt whether he ever experienced what we mean by godly sorrow for sin, and whether he was not trusting to his own Christian obedience for acceptance with God and final salvation. He furnishes an example of the tenacity with which old heathen notions cling to a man who has sincerely embraced the Gospel as a system of divine truth. He still retained confidence in his horoscope cast by a heathen astrologer, though much shaken of late by the fact that he had overlived by several years the date assigned in it for his death. Caste feelings also adhered to his mind, and he still preferred living among his heathen relatives. When Mr. Blackman once asked him the reason of this, he smiled, and pointing to his heart, said; 'Ah, sir, all the dirt is not gone yet.' One would have sup-

posed that the following incident, which I have often regarded as an illustration of the passage, 'The tender mercies of the wicked are cruel,' would have overcome this desire to live with his heathen relatives, but it did not. One day when he was very ill, the Rev. John Devasagayam visited him, and observing a rope lying by the side of his cot, asked why it was there. The old man reluctantly told him with a smile of pity, that it was the way of the heathen; and explained that his relatives had put it there, in case he might desire, during the paroxysms of pain in the night, to put an end to his existence. During the last two years, I had more satisfaction in him, and had perceived his good opinion of himself gradually giving way. During his sickness the last three months, I had frequent conversations with him, and saw better indications of spiritual life. One day, however, I left him much discouraged. I had read to him the parable of the lost sheep, and said in conclusion: 'Well, Gnānapragāsam, can you find yourself in this parable? You see here ninety and nine which went not astray, and one which did; to which of these two classes do you belong?' The old man, very ill, looked at me seriously and

replied: 'I belong to the ninety and nine, Sir, I am not one of the straying sheep.' I pointed out his error, and left him with a heavy heart. The next time I went he was better in health, and he then voluntarily told me what a great error he had made in saying he was not a straying sheep, and explained his meaning to be that he was not *now* a straying sheep like the heathen, but was brought back by the Saviour to the ninety and nine. He fully acknowledged his own sinfulness, the necessity of depending simply on Christ for salvation, and spoke like a man truly desirous of communion with God. He recovered sufficiently to attend public worship again, and died at last so suddenly, that I did not hear of his relapse till after his death. Upon the whole, therefore, I have good hope that with much infirmity of character, Gnānapragāsam really trusted in Christ, and found mercy with Him; and with this conviction I committed his mortal remains to the tomb this morning."

On the 14th of April I noticed in my journal what may be considered the completion of the Palamcottah Church-spire (although the portico had still to be added), the screwing on of the ball. The total height is 115 feet, in-

cluding the ball, which I could not trust the native workmen to screw on, and therefore did it myself, just as the sun went down behind the ghauts; not a little gratified at seeing a Christian spire, pointing upward to the one true God, at length finished, raising its head above the heathen towers of Palamcottah and Tinnevelly, between which towns it stands.

This year is distinguished among us by the formation of another Society, not less important, and one that has proved not less flourishing than those which preceded it. The Madras Auxiliary Bible Society had for many years supplied us with copies of the Scriptures in Tamil. Those used in our churches and prayer-houses, those supplied to the Catechists, the separate portions used in the upper classes of our schools, and the copy of the Psalms carried under the arms of our Christian children to divine service, had been received from them. The Missionary brethren had not been indifferent to the claims of the Society on our gratitude, being all annual subscribers to its funds; but our native people had done nothing in the way of return, and we felt that we had a debt of gratitude to discharge. Still we had so many local Societies, (the Tract, Book,

Church-building, and Native Philanthropic Societies, the Poor Fund and the Widows' Fund,) making their periodical demands upon us, that we hesitated to propose a new one, strong as were its claims. At length, however, Mr. Stephen Hobbs commenced a Bible Association in his district of Satankullam, and it was warmly received by his Catechists and people.

Hearing of this through my Catechist just before the Anniversary of the Widows' Fund, when all the Catechists of our Society, with the Missionaries from their several stations, came into Palamcottah for the occasion, I circulated among them a proposal for the establishment of a Branch Bible Society for the whole Mission, or rather for Tinnevelly generally, before they came in. On the arrival of the brethren, the matter was fully discussed; Mr. Hobbs consented to merge his Association in the general one; regulations were drawn up; and on the following day, the third of July, at a public meeting, *The Tinnevelly Branch Bible Society,* in connexion with the Madras Auxiliary of the British and Foreign Bible Society, was formed, the secretaryship falling to my lot; when a liberal collection was re-

alized to form its foundation. Several months were spent in arranging the matter of the Regulations with the Madras Committee, but at length everything being satisfactorily settled, the Society commenced its operations from January 1st, in the ensuing year; and its anniversary meetings are held in that month with those of the other Societies. One of our rules was, that a sermon in aid of its funds be preached annually before the English congregation; a privilege, till then, not enjoyed by any of our local societies.

Five days after, July 8th, the Rev. Edward Newman arrived to join our body. The language was new to Mr. N., but not the missionary work, as he had laboured for several years in the Society's Mission in Jamaica, before its transfer to the Bishop of the Diocese. In the same month, an event occurred which we all felt as a severe affliction; the first instance of death by cholera in our Mission families. The beloved child of my dear friend Mr. Thomas, just two years old, was standing laughing with us, at the door of the house at Courtallam, in which, with our families, we were both staying, at eight o'clock in the morning, and, shortly after, being attacked with

this dreadful disease, died at three o'clock in the afternoon, in our arms; and the same evening, before the night had quite involved us in its darkness, I read the funeral service over this engaging child, in whom were all the evidences of genuine piety of which his tender age was capable. In his last agonies, I observed a phenomenon which struck me very powerfully. In the course of a few moments I saw his features develope into a maturity of intelligence, like that of a youth eighteen years of age; and I seemed to realize how easy it might be for the immortal spirit to emerge at once from the contracted imperfections of the body, into the full enjoyment and exercise of its powers. Shortly after, another son lay at the point of death for several days; but it pleased God to spare to our dear friends a second loss, and to overrule, in a remarkable manner, his sickness and recovery, to the relief and comfort of their minds under the intensity of grief occasioned by the sudden death of their younger child.

In the month of September, the Bishop of Madras again came among us on Visitation, and remained in the province more than a month, abiding for several days at each of the

Mission Stations of both Societies. Though for brevity, I speak only of what occurred in my own district, it may serve as a specimen of what took place at the others. At Aseervāthapuram, his Lordship confirmed 242 persons from the villages of that District, of whom 128 were females, and who had been prepared by Mr. Septimus Hobbs and myself for the rite; and in the afternoon of the day, addressed a few words to the schools of the District, not including those in and round Palamcottah, drawn up before the little bungalow. The heathen children having returned to their villages, with a little rice as a treat, the Christian children, boys and girls, with a few poor heathen children also, together amounting to 250, sat down to a feast of curry and rice. His Lordship was so much gratified with the sight, that he insisted upon being the donor of the feast. After confirming at the various stations more than three thousand persons, his Lordship concluded his Visitation at Palamcottah, by attending the examination of the English School before noticed, and of the Seminary; by addressing the Catechists of both Societies assembled for the purpose, in the presence of their Missionaries; by admitting to Priests' orders

on the Sunday, the Rev C. J. Taylor, on which occasion, I believe, we had the largest communion ever known at the English Service in Palamcottah—eighteen Clergymen, and twenty of the laity, being present; and by delivering, after a sermon by the Rev. J. Thomas, a charge, especially prepared for the Missionary Clergy. His Lordship departed the same evening, leaving the sum of one hundred rupees to each of the eight Stations of the Church Mission now formed, as well as liberal aid to the stations of the other Society, now five in number.

In the month of November commenced a season of perhaps the greatest excitement and trouble, not at once to call it persecution, which the Mission had ever sustained. A season of this kind, a long and painful one too, which occurred in 1841, has been already described, (Letter vii. p. 250.) This, however, became in its consequences more public and important. Among the villages in the Nalloor District, as recently settled, there had been for many months, large accessions from heathenism. In several cases whole villages came, but in many others, only a large majority, not including the head-men. Not less than three

thousand persons in those parts had connected themselves with the Mission within about fifteen months. These rapid accessions are not what we desire; for, as it is not possible to supply them all with resident Catechists and Readers, we are unable to instil into their minds, individually, that amount of Divine knowledge from which we might reasonably expect Christian principles to result; nor are we able to bring them sufficiently under our superintendence and control. If matters go on smoothly, there is danger, lest, through their imperfect acquaintance with the meekness and gentleness of Christ, they should presume upon the strength of their numbers and their connexion with the Missionary, to despise their heathen neighbours, and in the petty disputes which constantly arise among the villagers, should attempt to carry matters with a high hand. On the other hand, if the heathen combine against and assail them, their knowledge and faith are too small to furnish them with motives for patient endurance and Christian firmness. We cannot, however, have matters as we could wish; and when a number of individuals or families offer, with the appearance of sin-

cerity, to renounce idolatry, and place themselves under Christian instruction, the responsibility of refusing them, because there may not be a suitable Catechist or Reader available, is felt to be a very great one. Such was Mr. Schaffter's case, who, with all his renewed health and strength, found himself unequal to the demands upon his activity and energy which thus pressed upon him. A severer trial, however, was at hand.*

Alarmed by these secessions from heathenism to Christianity, and impelled also by the loss of sundry perquisites, accruing to themselves from the performance of the heathenish rites in their villages, the head-men who stood aloof, together with the owners of the villages and other persons of influence connected with

* In his Report ending June 30th, Mr. S. was, as he easily might be, apprehensive that troubles would arise; for, after stating his conviction, that amidst much mere outward profession and attendance upon the means of grace, there were some instances of genuine conversion of heart among his people, he says, when speaking of the rapid increase of applicants for Christian instruction, and the doubtfulness of their sincerity in some cases; "This unusual accession to Christianity will, according to the natural course of things, have a reaction. After the harvest, the winnowing time will come, and much of the chaff will fly away; still let us rejoice in the hope, that among this great multitude there are those who will become partakers of the Saviour's grace below, and of his glory above." When he wrote these words, *the winnowing time* was very near.

them, began to think of repressing the movement; and, being especially instigated by a clever and ambitious man of the Shānār caste, noted as a Soothsayer, and now boasting of himself as the champion of heathenism, formed a conspiracy for arresting the progress of Christianity among them, and for forcing back to devil-worship and their own connexion, those who had lately left them. Their plan being ripe, and altogether unsuspected, a large crowd of heathen, attended by many of the daring tribe of Maravers, marched during the night of an early day in November, with a number of bullock carts in their train, and falling upon the principal villages in which the new converts were living, commenced their depredations. After the fullest investigation, and allowance made for exaggerated reports and statements, there seems to be no doubt, that many were forced to rub on ashes and join the aggressors; that one head Catechist narrowly escaped with his life; that another, peculiarly obnoxious to the heathen, was dreadfully beaten, and spared from death only on the most abject entreaties; that a Catechist was carried off to the Tahsildar's Cutcherry, with property bound upon him, as if he had been

caught in the act of plundering it; that the hands of several women, whose husbands had fled, were burnt, to make them confess where their money and jewels were concealed; that the wife of one of the Catechists, and another female, were violated; and that a large amount of property in money, jewels, grain, and valuable household utensils was carried off upon the bullock-carts, and deposited where they could be recovered, only upon the apostacy from Christianity of those who had been plundered. The crowd, emboldened by their success, proceeded the next day in the direction of Nalloor, threatening to destroy the Mission house. Numbers of the people from the villages assailed had flocked thither, and carried the sad tidings of what had occurred. Mr. Schaffter was in great alarm, and, gathering around him the Native Christians of the neighbourhood, prepared to make the best defence they could in case of attack; and he himself went into Palamcottah to report the disturbance to the European Magistrate. The crowd however did not advance, and perhaps had no real intention of doing so; and the measures taken by the European Magistrate soon led to its dispersion. As soon as they

heard of his coming in person to the neighbourhood, it melted away, but not before some individuals were recognized or secured. About a fortnight after, at Mr. S.'s request, I accompanied him to several of the villages, well known to me in former days, where the outrages had taken place ; saw the houses which had been desolated ; and made inquiries of the people as to the manner and extent of the depredations which had been committed. A painful course of litigation succeeded, which greatly interfered with the instruction and progress of the people, and brought the people into circumstances the most unfavourable to our spiritual work, their attendance at the Cutcherries being required as complainants or witnesses in the cases going forward for obtaining redress. I can here notice only the commencement of this long-continued course of trial, which eventually occupied much public notice, and involved some serious consequences.

This outbreak was, however, only partial, confined almost exclusively to the Nalloor district ; in other parts all was peaceful, and our work was progressing in a satisfactory manner. In the same month the increase in my district

alone was eighty-seven families, containing more than 300 souls.

Persons who have been in India, have generally some stories of snakes to tell. I have already mentioned my narrow escape from one several years before this, which I had been carrying in my palankin under my pillow a distance of seven miles. Let me now mention what occurred on the evening of Advent Sunday this year. I was preaching in Aseervāthapuram Church on the text, "Evil pursueth sinners," (Prov. xiii. 21,) and while showing how evil—i. e. punishment—tracks like a police-officer, and at length overtakes the impenitent sinner, the whole congregation was suddenly thrown into consternation by the shrill cry of *A snake—a snake*, uttered by several women on my right, as they sprang up and ran toward the pulpit. There was cause for alarm, for just behind where they had been sitting, a viper was seen crawling along towards them. The people crowded to the spot, and it was soon killed. After the excitement had subsided, I called upon them to praise God for His preserving goodness, and resumed the discourse, using the incident as an illustration of the text. Who knows, I said, but that that snake

may have been an *evil pursuing* some impenitent *sinner* here; and God in mercy may have stayed the evil, in order, by this danger discovered in time, to awaken the careless and unthinking among us, to consider the alarming truth of our text. "True, Sir, very true," was the audible response of many voices; and never before did I see a native congregation listen with such attention and eagerness, as that with which they heard the remainder of my discourse.

On the evening of the 2nd of December the province of Tinnevelly was visited with a fearful hurricane, such as no inhabitant of the province remembered to have witnessed before. I was still at Aseervāthapuram; for now, having only one district, I had begun to meet my Catechists and Schoolmasters there every month, as being more central than Palamcottah, and had erected a small bungalow for the purpose, in which I generally remained for four or five days at the close of the month. By this arrangement, too, the Catechists were enabled—at least many of them, stationed within three or four miles—to have morning prayers in their congregations on the Sunday; after which, they came into Aseervāthapuram

with the communicants of their respective villages, to the noon-day service. On the day just mentioned, I had been occupied with the Catechists till six o'clock, when suddenly, as they were taking leave, it became very cold, and the wind boisterous. They shivered, while I revelled in what I called English weather. The wind and rain became so violent that we could not have our usual evening service, and increased with such rapidity, that, at eleven o'clock, I became alarmed, and felt that we were in the midst of what I had heard and read of, but had never before witnessed, a perfect hurricane. I was all alone, writing by the light of my lantern, which, on my attempting to go into the verandah, was instantly blown out. I was myself driven along the verandah, by the force of the wind. The rain beginning to pour through the cadjan roof, I was compelled to stay in the verandah: and indeed, as I was not sure that the bungalow would sustain the power of the storm, I thought it best to stand there, ready to rush out into the open space, in case it should fall. Soon after, the pandal creaked and fell prostrate. I could now see, as well as the darkness would permit, the awful gran-

deur of the scene. It was not so perfectly dark as to preclude a slight distinction of shade between the sky, and the avenue of trees at a short distance. There was no lightning. Whether there was thunder or not, could not possibly be known, as the unintermitting roar and moan of the hurricane entirely overpowered all other sounds. Trees torn up by the roots, were falling all around, but I could not hear them fall. The wildest shriek that could have been uttered would have died upon the lips. Never before had I such a perception of the power of God, and the helplessness of man. The language of the second Psalm and of the latter portion of the twenty-sixth chapter of Isaiah, have from that time presented as it were a new meaning to my mind; and the terrors of that dreadful day, when the Lord shall come to judgment, came forcibly into my thoughts. I felt it to be an occasion, especially as it was my birth-day, thus solemnly ushered in, for solemn reflection,—a time to inquire upon what my hopes for eternity were based. For two hours it continued to rage in the wildest fury, and seemed at length quelled only by the torrents of rain that descended, retiring gradually into the distance, somewhat like (to com-

pare great things with small) a lion suddenly suppressing his wrath, and lying down at the controul of a voice which he was accustomed to obey. At length a light from the village cheered and gladdened me. The Catechists, anxious for my safety, took the earliest opportunity of coming to the bungalow. Daylight revealed the terrible effects of the storm; the roads were blocked up by fallen trees; numerous houses were unroofed; and more than two hundred thousand palmira trees had been blown down. Anxious to learn about my family at home, and to ascertain whether my spire had sustained an injury, I returned as early as I could to Palamcottah; and though I found my garden a perfect jungle from the banyan, mango, and other trees that had been flung down, I was thankful to find all well, and the spire unhurt. Eighteen persons, who had been sleeping in a choultry in the bed of the river, had escaped death only by the exertions of the European Collector and his servants; several lives were lost in different places by the falling of trees; and it was reckoned that at least a hundred and fifty of the native fishermen of the coast, unable to reach the shore, were lost that night in the sea. Great damage

was done to the houses and cultivation of our Native Christians; to their prayer-houses, schools, and churches; and many handsome subscriptions from Madras and other places was sent to meet their losses and repair their disasters. Another good effect resulted: timber for building, which before had been exceedingly difficult to obtain, from the reluctance of the Government to have the trees felled, now became plentiful and cheap, and we availed ourselves of the opportunity, of purchasing a good stock for Mission purposes in future years. The benefit to the villagers also in this respect was not less great; and it was humourously remarked, that the hurricane blew on more roofs than it blew off.

During this month, the Rev. James Spratt, who had been educated at the Society's Institution at Madras, and had also served for three years as a European Catechist under the Rev. J. Thomas in the Meignyanapuram District, returned from Madras, where he had just received Deacon's Orders, and joined Mr. Thomas again as an assistant Missionary.

The *Normal School* for the training of Schoolmistresses, under the charge of Miss Giberne, before referred to, had now been

fairly launched into existence. On the 18th of this month several of the Missionaries went to Kadâtchapuram, to examine and report upon it, at Miss G.'s request. I well remember how much gratified we were at the progress of the girls in knowledge; at the ready answers they gave to questions upon Scripture, and especially at the ability with which several of the elder girls put the classes through what are called *Object Lessons*. Indeed, it was so new a sight to see a native girl, generally so ignorant and shy, perform the duty of a teacher with so much confidence and tact, before Clergymen too, that we were greatly amused as well as gratified. Let me append here some account of this Normal School from the pen of Miss Giberne herself, extracted from a letter written to a friend in England.

"You are aware," she says, "that I came to Tinnevelly in November 1843. In the following February I took three girls under my instruction, my moonshee hearing their lessons, and I studied Tamil nearly the whole day.—Last March I came to Kadâtchapuram, and lived in a native house. There was an unfinished room in it which I gave to my

girls, whom I gathered by degrees from the Rev. J. Devasagayam's schools, choosing the most clever and best behaved among them. I had no schoolmaster, and they learned arithmetic in the village day-school: and as our Tamil Prayer-Book was then very scarce, they copied out the whole used at Church, on oleis (palmira-leaves) and followed through the service with these native books. I have since been able to furnish them with copies of the new translation. They dined at two, after which they worked and spun cotton. The same plan is pursued now with but little variety. In July I was able to go into the hall of my new bungalow; but the girl's school was not built, so they learned and slept in my verandah. By degrees I increased my number to twenty-three, and I still hope to add to it. The school is a very nice building, with a verandah all round, the gift of a kind friend. The girls learn Rhenius's Tamil Grammar, Barth's Church History, and Watts's Scripture History, all in Tamil. They can show the four continents on the map of the world, but as yet they have learned little from maps, excepting Palestine. In the afternoon one of the great girls gives a picture-lesson to the little

ones. They come to the bungalow morning and evening to prayers. The schoolmaster reads and explains the Scripture to them, or else a portion of Bishop Sumner's Exposition of St. Luke translated into Tamil, at the expense of Sir Peregrine Maitland. My schoolroom is capable of holding thirty girls at least: its walls are covered with pictures, of which the children are very fond." She then refers to the examination of her school just mentioned. I cannot but regard this Normal School as a most efficient auxiliary to female education in Tinnevelly. Miss Giberne, I regret to say, has since been compelled by ill health to return to England, but two other ladies have proceeded thither to carry on the work so happily commenced by her exertions.

LETTER XII.

EVENTS OF 1846.

THE usual gathering, at the commencement of 1846, was looked forward to with considerable interest. The subject of CASTE had held a prominent place in our thoughts and mutual intercourse during the past year, in reference to a contemplated Institution for preparing Candidates for Holy Orders; and we had thought it advisable to direct the attention of our Catechists also to the question, by appointing it as a subject for the Prize Essays to be awarded at the close of the year. The distinctions of caste are not recognized or tolerated among us in the services of the church, nor in any form which may interfere with the public duty of the Catechist or Reader. Still we were aware that privately it prevails, and operates as an impediment to Christian intercourse and acts

of kindness. I have not space here to explain what my own view of caste-distinctions is, and the mode in which they should be treated in the Christian Church. I must, however, detain you so long as to say, that we in Tinnevelly are of opinion that the whole of the evil can never be reached by the exercise of authority, and we regard it of the highest importance to induce a Native Christian, not merely to yield his habits of caste to our demands, but to lay them aside of his own accord, on the conviction that they are inconsistent with the spirit of Christianity, and injurious. For this purpose, we deem it essential that the minds of our Catechists and people should be enlightened by all the information upon the subject which can be obtained, and by its free discussion in the light of Scripture and sound reason. Agreeably to this mode of dealing with so difficult a matter, we had given the Catechists, as the subject for the prizes to be awarded at the January meetings of this year, the following theme: "*What is the nature of the system of Caste, and what are the advantages and evils of its observance.*" Thirty-five Essays had been delivered in by the Catechists of the first class, and at the beginning of the year we met

together to select the best three. We were somewhat surprized to find that not one justified the system of caste: a few excused it; one or two palliated the evils of it, and concealed its worst features; but all concurred in regarding it as opposed in principle to the spirit and precepts of the Gospel. We knew well that they were not prepared altogether to abandon it; but it was no small advantage to have the judgment convinced, and the evil admitted.

The best three being selected, we proceeded to discover their authors. The Essay which obtained the first prize, proved to have been written by the head Catechist of Palamcottah, than whom none in the Mission stood higher either in caste, rank, or influence. The next, so nearly equal to the first, that we had the greatest difficulty in deciding between them, was written by a young man of the Pallar caste, (which, together with its equal, the Pariar caste, was originally one of slaves,) who had been educated in the Seminary: the author of the third I do not now remember. It will be amusing, if I mention one of the arguments used in the first Essay, though it tends to show what the ideas and feelings of the Hindoo on

this subject really are. In the first part it affirms in the most serious manner that there is no such natural distinction between the different castes of men, the Brahmin and the Pariar for instance, as exists between the different races or castes (for the same word is used) of animals; and the fact of the propagation of the species in one case and not in the other, is adduced in proof. And, ridiculous as this may appear to us, I can assure you, that he assailed no weak outpost in the system of caste when he adopted this argument with his countrymen. In awarding the prizes publicly, advantage was taken of the universal admission among the Catechists who had written on the subject, to press upon them the duty of abandoning and resisting the evil in their public and private deportment. We felt too that this satisfactory discussion of the subject had contributed to facilitate the formation of the Institution just referred to, and which I must now more particularly notice.

For several years we had felt that our Tinnevelly Mission was deficient in one particular, and that a point of great importance. We had a Seminary for educating and training native Christian boys for usefulness in the Mission;

we had Preparandi Classes, for qualifying adults, such as had been educated in the Seminary, or such among the congregations as appeared promising, to become Schoolmasters, Readers, and Catechists; we had our monthly, and in some districts of narrower limits, weekly meetings with the Catechists, for their personal examination and instruction in religious knowledge; but we had no machinery whatever for leading on our Catechists farther than this, and for imparting to them that amount of education, general knowledge, and theological training, which we regard as needful, both to qualify them for the sacred Ministry, and to enable them afterward to sustain its dignity among their own countrymen. More than two years before, a Minute had been prepared by myself on the subject, and submitted, with a proposal for the formation of an Institution on the principle of the Society's Institution at Islington, to the Committee of Missionaries. Modified and approved by them, it had been forwarded to the Corresponding Committee. There being already in Madras an Institution of this kind, they very naturally desired that we should send our Catechists into that, rather than commence a new one; but to this we entertained very serious

objections, which we fully stated. The matter was at length referred to the Parent Committee, who eventually decided that we might have such an Institution in Tinnevelly for Natives, and assigned the superintendence of it to me. When the Regulations proposed by us came under consideration, a difference of opinion arose between the Madras Committee and ourselves as to the mode in which the system of caste was to be dealt with.

A Native Christian in Madras, not connected with our Society, had recently been admitted to Deacon's Orders, without any renunciation of caste. I use the word *renunciation* in its proper sense, as a declaration of abandonment. This mode of proceeding we could not regard with satisfaction, and could not think of consenting to it in the case of any who might be ordained from among our Catechists. We had therefore introduced among the proposed Rules of the Institution, a declaration on the subject of caste-distinctions, to be made by every Candidate for Holy Orders, before he could be presented to the Bishop; and which was to be shown to every student before his admission. This declaration was objected to by the Corresponding Committee at

Madras as insufficient, and more objectionable than the plan of leaving the matter open to be decided at the time in the case of each individual about to be presented. I was then requested by the brethren to draw up an explanation of our reasons for adopting and still preferring our plan and rule. This elicited, on the part of the Committee, an elaborate and able Minute from the pen of the Secretary, stating their view, both of the system of caste, and of its connection with the subject in question, and their reasons for not concurring in our proposal. It failed, valuable as it was, to satisfy our minds and remove the practical difficulty, and the establishment of the Institution was indefinitely postponed. Under these circumstances I undertook to draw up a lengthened statement of facts connected with the development of the caste system; of the form in which it lingers among our Native Christians; offering some opinions upon its origin, character, and influence upon the Hindoo mind; discussing also its incompatibility with Christianity, its bearing in reference to Scripture, and the only practicable mode in which it appeared to me destructible; and suggesting in conclusion, in terms subject to

modification, a form of declaration for those who might become Candidates for Holy Orders.* This attempt also to produce a concurrence in sentiment failed, notwithstanding that both parties were earnestly desirous of it, and the case appeared to be utterly hopeless. As a last resource, however, the Committee suggested a personal conference with one or two of the members of our body, in the hope that communion face to face might accomplish what pen and ink had failed to effect. Accordingly, Mr. Thomas and myself, being selected by the brethren at our Quarterly meeting in January to undertake this duty, left Palamcottah for Madras on the 6th of February, having also another object in view, which I shall presently mention. Having now been eleven years without seeing Madras, the prospect of renewing my personal acquaintance with some old friends still living there, and of forming that of several well known by correspondence or report, was altogether a pleasant one to my mind.

I must not detain you with an account of

* A copy of this Essay is in the hands of the Parent Committee, and may yet be published should circumstances favour, as an effort toward effecting an agreement in opinion among those who have to deal with the matter in the Christian Church; but it would require considerable modification in its structure.

our journey,—with descriptions of heathen places visited, and characters met with,—nor with the details of the gratifying intercourse we held with the Missionaries and friends at Madura, Combaconum, Tanjore, and other places, but carry you at once to Madras. After much conversation with different members of the Committee on the great question at issue, we at length met in Committee, and for six hours discussed the point in all its bearings. Still, when midnight had nearly overtaken us, and the subject was exhausted on both sides, we seemed as far from agreement as ever, and no hope of concurrence in any practical measure had dawned upon us. All seemed in despair, when an indirect question put by one party to the other, and actually apologised for at the time as somewhat foreign to the question, opened up a path most unexpectedly to a practical decision—something like the "bow drawn at a venture," which decided the battle of Ramoth Gilead; in ten minutes from that time the terms of a resolution were agreed upon, and within half-an-hour the whole question was settled, a form of declaration being adopted by the unanimous vote of the Committee, and ourselves. I can scarcely describe

the feelings which filled our minds; we could not but perceive that the promise of Divine assistance, to two or three met in the Saviour's name, had been fulfilled in a most remarkable manner, and our grateful thanks were offered accordingly. This impression was the more fully confirmed, when we afterwards learned, that the resolution met with the unanimous concurrence of the Brethren in Tinnevelly also, to whom it was of course referred for their approval. The declaration itself may perhaps be interesting, as shewing briefly our ideas of the system of caste.

FORM OF DECLARATION TO BE MADE BY A NATIVE CANDIDATE FOR THE MINISTRY, BEFORE HE BE NOMINATED BY THE COMMITTEE TO THE BISHOP.

"Believing the system of Hindu Caste to be contrary to the spirit and requirements of the Gospel of Christ, injurious to the souls of those who adhere to it, and an impediment to the exercise of brotherly love among the members of Christ, and to the spread of the Gospel in this country—because it inculcates the false idea of pollution on account of birth—because it confines a man and his family for ever, to the grade in which he was born, and prevents

his rising into a higher class of society, whatever be his character or merits—and, because it recognizes a combination of individuals, assuming authority and power to hinder those who follow out the dictates of conscience, and who wish to enjoy Christian liberty in matters of marriage, food, and social intercourse—I do, on these grounds, condemn and renounce the system of Caste, and admit it to be the duty of every Christian man, heartily to renounce it: and I will, with God's help, discourage it, both by my words and example; and I will uphold and assist all those who exercise their Christian liberty in opposition to the system of Caste."

Among other matters on which we wished to deliberate with the Madras Committee, one was, the secondary object before referred to, as being in Mr. Thomas's mind and my own, on leaving Tinnevelly. A number of our Native Christians had from time to time gone over to Ceylon to work as Coolies (hired labourers) on the Coffee Estates in that island, some of whom had died there, while others had returned sickly, and deteriorated also in Christian character. Some few brought back money, which of course proved a temptation to

others to go. The subject had come before us at our January Meetings, and we were desired by the brethren to ask the consent of the Committee in Madras, to our visiting the island for the purpose of inquiring into the temporal and spiritual condition of such of our people as had gone thither, and of ascertaining whether anything could be done to supply them with the means of grace. The Committee heartily concurred in the proposal, especially as it would tend to promote friendly intercourse with the Missionaries of our Society in the Island. Accordingly, Mr. T. and myself, after a delightful season of Christian fellowship with the Committee and other friends in Madras, sailed for Point de Galle in the March Steamer.

I may be pardoned, if I relate an incident which took place on board the steamer, as it is directly connected with the Missionary subject, and suggests a useful lesson. The vessel was riding majestically over the waves off the Eastern coast of Ceylon, while I was conversing on the forecastle with a gentleman who had made his fortune in the Medical profession at Calcutta, and was returning to Scotland to enjoy it. The conversation turned upon Missionary work, and Mr. S. observed, in

somewhat of a sceptical tone, "D'ye think that your work in India will stand?" "I think it will," was my reply, "why should it not?" "Why," said he, "have you any converts really independent of the Mission? Are they not provided for in some way, put into situations, employed in work, or relieved by charity, and so on?" "Such cases," I replied, "there are, no doubt; for when a person by his profession of Christianity, loses father, mother, caste, property, and the means of subsistence, which is sometimes the case, it would be hard for the Missionary to refuse him temporary aid, or to deny him a situation which perhaps he was desirous of filling up with some such person; but such cases," I added, "form quite the exception, and are of rare occurrence among us." "It is very different then," said he, "from the state of things in our parts." "I can say nothing to that," I observed, "never having been so far North, but I can answer for the Mission with which I am connected. We have no persons dependent on the Mission for support. Our converts live in their own villages, attend to their own business, just as they did before they joined us; they get their own living, support their

own poor, and not only so, but help to build their own places of worship, and subscribe to the religious Societies established among them. Those who hold the situations of Catechists and Schoolmasters, are men picked out and educated by ourselves, on account of their ability and character; and when employed, receive a salary, on an average less than that of my own domestic servants; some few only, holding more responsible situations, having more." "Well," said he, "that is as it should be; but *how many* of these converts have you?" "Why," I replied, "in the Church Mission with which my friend Mr. Thomas and myself are connected, we have above twenty thousand, including women and children, and the Propagation Society has above ten thousand more." "Twenty thousand!" he uttered, with an astonishment that found vent in a very common benediction upon himself, and then demanded;—"But *where* are they?" "Just cross over this Island on our right, and the gulf of Manaar beyond it, and in the Province of Tinnevelly, you might find them at this moment," I replied. "Well," said he, "I never heard such a thing before." "Very likely," I observed, "but there they are, and

I have been labouring among them eleven years; and there," said I, " is my friend Thomas, who has five thousand of them in his own District: call him, he has not heard our conversation, and ask him whether I have exaggerated." Not only was Mr. Thomas summoned, but Mr. A. and Mr. B., and one or two others near. " Come here and listen to what these gentlemen have been telling me." And after they had heard Mr. Thomas's account also, my incredulous friend observed; " Well, I am glad I have met with these gentlemen; for, upon my word, I should have gone to Scotland and said, there was nothing doing in the Missionary work in India." This incident may throw light upon many statements made by persons returning from India and other places where Missionary labour is going on; but which they have had no opportunity, or no desire to become acquainted with.

Arrived in Ceylon we visited Baddagama, Colombo, and Cotta, and then proceeded to Kandy to pursue our inquiries. On the coach, we fell into conversation with a respectable female, who, with her husband, had left the army some years ago, and settled on a small coffee-estate which they had purchased, and

which, under their personal care had greatly improved and enlarged. She was just the person of whom to make inquiries about the Coolies; and among the information which she gave us, there was one fact of a very gratifying nature to our minds, especially as she did not know who we were. It was a testimony which she gave to the character of a Native Christian from Tinnevelly, named Samuel, who had worked as a Coolie on her estate. She said that she discovered him to be a Christian, by hearing him sing an English hymn at night after all the other Coolies had gone to sleep. She sent for him the next day, and inquired who he was, and how he had become a Christian. She added that he was indeed a good man, industrious, faithful, and obedient, who always had given her satisfaction, that she parted with him very reluctantly, because he wanted to return to his family, and had taken a pledge from him that if he returned, he would come to her. We never ascertained who this man was, but it was highly gratifying to us to hear such a favourable testimony borne of him. I need not trouble you with a further account of our proceedings in Ceylon: suffice it to say, that after

consulting with the Missionary brethren and the Bishop, we returned home across the Gulph of Manaar, landing safely on the 8th of April, upon a coast which, compared with the island we had left, looked like a wilderness; satisfied that the best course to be pursued by us in respect of our native converts who might be tempted to go over to Ceylon, was to dissuade them from it altogether, on account of the sickness and mortality then prevalent among the Coolies, and the impossibility of making any satisfactory arrangement, either for their temporal comfort or spiritual instruction. Information from other sources confirmatory of our advice reaching them about the same time, a check was given to the desire of going thither, and few only preferred the risks connected with it to a scantier but safer livelihood at home.

Mention was before made of a desire which had been strongly felt among us for the establishment of a printing-press. We had accordingly, about a year ago, submitted a proposal of this kind to the Madras Committee, showing the advantages, and even the necessity of it, to the full efficiency of our work in the Province, and the advance of our Native

Christian people in knowledge and intelligence. Entirely concurring in our opinion, the Corresponding Committee referred the proposal home with a strong recommendation in its favour. Just before that time the Parent Committee had relinquished their printing establishment at Malta, and Mr. Weiss who had conducted it for years, was available for service elsewhere. They proposed to send him to Tinnevelly to commence and conduct the proposed establishment, and also to render assistance as a layman in the secular affairs of the Station, which, being still the centre and headquarters of the Mission, necessarily has many matters of business connected with it. A more suitable appointment could not have been made; since Mr. W. possessed scientific knowledge, habits of business, gentlemanly manners, Christian character, and much knowledge of the world. He arrived in Madras while Mr. Thomas and myself were there, and we found him in Tinnevelly ready to enter upon his duties when we returned. Every thing had to be commenced *de novo;* even the premises had to be built in which its operations were to be conducted. It was determined to lend for the purpose the building intended for the

English School, under Mr. Cruickshanks, till suitable premises both for Mr. W.'s residences and the offices could be erected; but even this had yet to be built. Land had been purchased for it, and a plan and estimate approved by the Committee before I went to Madras; and now, immediately after my return, I commenced it in earnest. The land had not been purchased without a slight impediment. One day a large party of Mahomedans from the Palamcottah fort, walked into my compound and house, without notice or permission, to object against my taking possession of this land, on the ground that it belonged to a kind of proseucha, or open prayer-place near it, where they were accustomed once a year to perform certain devotions. I asked them to show their right to the land in opposition to the real owner who had sold it to me, but they could show nothing: they said that their property, for which, by-the-bye, they had no other right but that of possession, would be observed by the building about to be erected, and they distinctly threatened, that if I persisted, "blood should flow." A threat of this kind, uttered in my own house, could not, I felt, be left unnoticed, and therefore I reported it to the

authorities, and claimed protection. Being called upon to justify their opposition, and failing to do so, they were fined for their threat, and bound over to keep the peace for two years. Having thus claimed my right, and received an apology from them, I thought it advisable to relinquish a portion of the land not absolutely needful for our use; good feeling was thereby restored, and in due time a neat and substantial school-room, 44 feet by 20, with a verandah all round, excepting where it was enclosed to form two school-rooms, standing upon Tuscan pillars, rose upon it, and presented to the passer-by a far more pleasing sight than the native bazaar that occupied it before. At first, and for some time, it was appropriated, as just mentioned, for the uses of the printing-establishment.

I mentioned some time before, the commencement of a substantial church at the village of Seevalasamuttram, transferred by me after that to the Nalloor District. It was at length completed under Mr. Schaffter's care, and opened in the month of May.

Our own principles on the question of caste were now put to the test by an unexpected occurrence. In the Introduction to these Let-

ters an account is given of the breaking-up of the Seminary, soon after its establishment by Mr. Rhenius, in consequence of the refusal on the part of the Soodra boys in it to eat with some of a lower caste whom Mr. Rhenius admitted, and also of its re-establishment some time after. The concession upon which it was re-opened, and boys of all castes admitted, was, that the cook should be a man of the Soodra caste, the highest in the school; and this concession had been observed ever since. For some trifling reason, one day about this time, the cook refused to perform his duty; and, the boys being in danger of losing their meal, Mr. Septimus Hobbs, who was then in charge of the Seminary, sent his own cook to prepare their dinner. He happened to be a Pariar, though a respectable man, and the boys refused on that account to partake of the food; not only those of higher caste than he, but those of the same caste also. Happily Mr. Thomas and myself were both in Palamcottah at the time, to advise with Mr. Hobbs in this emergency. We looked upon it as an occasion afforded us without our own seeking, for asserting Christian principle against this unsocial system; and felt that, after the ad-

vantage afforded us by the admission in the Caste-Essays before referred to, we could not possibly yield the point by withdrawing the low-caste cook. He was therefore permanently appointed by Mr. H. to the vacant situation, and permission was given, at the boys' own request, to all who were unwilling to submit, to go home to their parents for their advice and direction. A period was fixed for the return of those whose parents were willing to yield the point, within which all who should not return, would be considered as expelled. Four boys only, out of about thirty-five, submitted and remained;—two of them were of higher caste than the cook, two equal to him. The term fixed was sufficiently long to allow time for the Missionaries in their several districts to advise the parents to surrender these distinctions, now admitted by their own Catechists to be unchristian and injurious. I had an opportunity of talking over the subject in a friendly way with my Catechists, and the wife of one of them, whose younger brother had taken a leading part among the recusants. They felt deeply the nature of the struggle, and said that they would rather the boys had quietly yielded without coming home to their

parents; for this act had made it a public one, and had exposed them everywhere to the ridicule of the heathen. Having shown them that it was a matter of principle both with us and with them, that it was a test furnished in Divine Providence to show the sincerity of their own written declarations concerning the caste system, and that the retention of these distinctions had proved a hindrance to the spiritual growth of the Church in other places, I exhorted them to make a bold stand before the heathen, and to express their approbation of our proceedings by sending back their own boys, and by persuading the people of the congregations to do the same, not reluctantly, but with a good grace; and then left them to decide as they pleased. One of them ventured to ask what would be done in the case of any who might refuse to send back their children; to which I replied, that they would suffer nothing beyond the loss of our esteem and confidence as wanting in consistency and firmness of character. The result of the struggle was highly satisfactory, only three or four boys being in the end withdrawn; the rest returned and submitted quietly to the arrangement; and our anxiety

for the welfare of the Seminary was entirely removed.

About this time a painful instance of misconduct on the part of one of the Catechists occurred, which, as I have mentioned satisfactory instances of character among them, I ought also to record, lest too good an opinion of them should be entertained. There was in my District a Catechist of considerable knowledge, ability, and pleasing manners, whom I had long looked upon as a true Christian, and raised to the rank of full Catechist on account of his superior qualifications. Of late, some change had appeared in him, and some reports unfavourable to him had reached my ear. At length, distinct complaints against him were brought forward by some of the people of the village of Tiruvarenganèri, where he was located; with whom, after engaging with them in some worldly speculations, he had quarrelled. The charges amounted scarcely to immorality, but imputed to him underhand and very questionable actions for filthy lucre's sake, which were utterly unworthy of his character and position as a Catechist. In the course of the examination, instead of confessing his faults, he resorted to a Native device for clearing

himself; that of denying the charges altogether, and accusing his accusers of other misdemeanors, in order to invalidate their evidence against himself. He was at length convicted, not only of the charges themselves, but of deliberate falsehood; and his unconditional dismissal followed, as a matter of course. I still hoped that he was a good man, seduced by a worldly spirit which had insensibly crept over his mind, and left in the hour of trial to learn what had been the weakening of his faith by the same cause; and so it proved. Disentangled from his worldly schemes, and taught by bitter experience how "they that will be rich pierce themselves through with many sorrows," he came after a time and acknowledged his sin with shame and humility, and, moreover, demeaned himself in his degradation in a very satisfactory manner. In four or five months time, therefore, he was restored, though to an inferior situation than before.

As some of the congregation had been engaged with him in these transactions, and the rest had not brought them to my notice, it seemed only just to punish them also, together with him. I refused, therefore, on his dismissal, to appoint another Catechist in his room for

two months, allowing them only the occasional attendance of the neighbouring Catechists. The advantage afforded by this arrangement to their enemies, (consisting of the heathen owner of the village,* and several violent persons who had been excluded for bad conduct from the congregation) was not lost sight of, and great troubles prevailed in the village for many months; yet, with few exceptions, our people remained stedfast, till the disturbers of their peace committed acts of violence, which brought upon themselves a due reward. One of their designs was, to introduce devil-worship again into the village, and build an altar for this purpose. The people appealed to the European Magistrate to prevent it, and this produced a testimony respecting the village, which it is gratifying to be able to state. The Magistrate having directed the Tahsildar, who was a heathen, to proceed to the village, and report upon the state of things, his report was to this effect: "I came here, Sir, and examined the village thoroughly, I find that the people have all abandoned their

* The owner at the time they came under instruction, the Brahmin mentioned in Letter VII, had died, and was succeeded by one bitterly opposed to our people.

former religion and become Christians. There is no heathen temple, altar, or image, in the place, and those who now wish to restore them had also become Christians, but have been expelled. The people say, they wish to be Christians still, and object to have their old worship restored." In consequence of this report, the design of their opponents was defeated. Generally, the struggle of a congregation against opposition comes at the beginning; and when it is once over, they enjoy a settled peace. Here it was reversed: they had no struggle at first, but a severe one four or five years afterwards.

It is perhaps only a matter of justice to record cases, in which Missionary operations conduce to the general advantage of the people, and the amelioration of their social condition. I have already shewn this effect, in respect of the cholera. I find a memorandum in my Journal about this time, which reminds me of another instance. It is as follows: *Moses, Catechist has vaccinated* 125 *children.*" The number of children who die in India of small-pox, measles, and such diseases, is fearful, concerning which no account is taken, and no enquiries made by the government. They have in-

deed appointed Native Vaccinators in the province, and nominally, or little more, placed them under the direction of the European Zillah Surgeon: but the system is a bad one; and partly through the idleness of the Vaccinators, and partly through the disinclination of the heathen, nothing is done. Nor were we able, with our utmost endeavours, to obtain from them the vaccination of our Christian children, whose parents, at our recommendation, were quite willing to have it done. I was compelled at last to send one of my Catechists to the surgeon to be instructed in the art, and furnished with the needful materials, after which I allowed him a small gratuity, according to the number of children, whether Christian or heathen, upon whom he might operate. The above memorandum was made at the end of two months from the time he commenced, with the view of giving him his reward.

In the month of September we had a visit from the Rev. T. G. Ragland. He had arrived early in the year, to assist Mr. Tucker in his duties as Secretary, whose health had again begun to fail, and ultimately, as it proved, to relieve him of them. Mr. R. visited the several Stations and Districts in the Mission, spending

a week or ten days in each, and making himself thoroughly acquainted with our modes of proceeding, the state of things in the Mission, and the character of our agents and people. He spent ten days in my District, and his visit was highly gratifying to my Catechists and people, as well as to myself. Shortly after, a domestic anxiety had to be sustained. My youngest child, being at Courtallum with Mrs. Pettitt, was taken ill, and the alarming symptoms which had appeared, refused to yield to medical treatment. Early on Sunday morning the 20th, I received the intelligence, and determined to proceed thither after the duties of the day. A special messenger arrived, after the morning service, urging my immediate coming, as the worst was apprehended. I had, however, two services still to perform, with no help; these ended, I set off with a heavy heart, somewhat relieved by another messenger who had brought a ray of hope; and travelled all night with the gloomy apprehension that possibly I might find the dear child in the morning already in her grave. It pleased God to spare us this trial; a favourable change had taken place, and in a few days our anxiety was entirely removed.

While Mr. Ragland was with me, at a meeting of my Catechists, some facts connected with the proceedings of the European priests of the Romish Church were elicited. I have before mentioned their conflict with the Goa priests in endeavouring to supplant them; having now to a great extent succeeded, they had begun, as we had always anticipated, to interfere with us, and to use endeavours both to regain those who had formerly left Popery to join us, and to pervert as many others as possible. Several attempts of this kind had been made in my District, and they had given me some trouble; but they succeeded only, as in other places, in drawing off a few unsteady and insincere persons.* Among the facts referred to, was that of their receiving into their employ and pay several Catechists who had been dismissed for bad conduct by the Missionaries of both our Societies. One, whom Mr. Thomas had long borne with, and after more than one dismissal and restoration, dismissed altogether as incorrigible, was received and rewarded by a higher salary than Mr. T.

* I have subsequently been informed by the Brethren, that most of the few whom they have since drawn off from us, did not remain with them; but through the Romish door have returned again to heathenism.

had given him. And these Catechists were sent about among our people to corrupt the simplicity of their faith, and to avail themselves of internal disputes and other favourable opportunities for sowing division. When remonstrated with for receiving these bad men, one of the priests replied that they were only following the example of Christ in "*receiving sinners,*" and said that such persons had been permitted to fall into sin that they might thereby find their way into the bosom of the true Church. Our Catechists were surprized at such conduct, and such antinomian excuses, but we knew better what was to be expected. We were, however, scarcely prepared to anticipate the following instance of double dealing.

There was a village of Native Christians, who had long been under instruction, but bore an ill name for the habits of intemperance, to which the people of their caste are addicted. They had been in connexion with the Society for the Propagation of the Gospel, and in the arrangements before mentioned for the formation of Districts, were transferred to the Kadatchapuram Station of the Church Missionary Society. Having a grudge of some standing with the people of the latter village, they refused to

join the Station to which they belonged. Their objection not being complied with, and the transfer being persisted in, the head-men applied to the Romish priest. They were of course gladly welcomed, and the negociation went on favourably till at length there was a hitch. When the priest pressed them to speak plainly, they said: "You know, Sir, we have never had any images in our places of worship, and our people would not like them." "O well," said the priest, "that is not a matter of absolute necessity, we will not press the introduction of them, if the people are not prepared for it." Still there was another hitch, and a still more difficult point. "Then, Sir, you must know that our people have never been accustomed to worship the Virgin Mary, and if that were introduced, our people would begin to resist and make disturbances, instead of coming all together to join you." And this point also was yielded; "Ah, well, it is sufficient for you to be in connexion with the true Church, the rest will come by degrees." Then came out the real scheme, which was the proposal to employ a dismissed Catechist to perform the service very much in the manner to which they had been accustomed. The

concession was made, and the Catechist commenced his work, by telling the people that there was no need to come every day to church and learn Catechism, the Church of Rome gave liberty, and made no such burdensome requirements. What has been the result of this diplomacy, whether the head-men succeeded in cheating the people by keeping out popish superstitions, or the priest in eventually introducing them, I do not know, as this took place only a few months before I left India. It is gratifying to see that the congregation, unsatisfactory as its character was, had received too much light to receive easily the corruptions of Rome, which we may hope will not gain a firm footing there.

On the 7th and 8th of October we held our Quarterly Meeting at Panneivilei, at the bungalow of the Rev. J. T. Tucker, the completion of which had been hastened for the occasion. How little did I anticipate a few years before, when often coming to that village, that I should so soon be looking from an up-stair room across the beautiful lake, upon the bank of which the house stands, and where by-and-bye a substantial Christian church will be seen in company with it. At Mr. Tucker's request I laid

on this very occasion its foundation-stone, in the presence of all our brethren and a large assemblage of Native Christians, many of whose faces had long been familiar to me. Among the Missionaries too, there stood one, lately arrived among us, whom I could not regard without strong feelings of satisfaction and gratitude, the Rev. Charles Rhenius, the second son of the excellent man of whom so much has been said in the earlier part of this history, and whose presence now among us was felt to be the fruit and pledge of reconciliation and Christian love. At the same meeting it was agreed to recommend the Madras Committee to nominate the Rev. E. Newman to take charge of the Palamcottah Station, and that Mr. Sargent should be appointed to the proposed Institution, during my intended absence in England. The Rules of the Institution having now been translated, and revised, and copies prepared, it was resolved to commence it with as little delay as possible, and arrangements were made for the nomination and examination of candidates from the several Stations.

On our return from this important and delightful meeting, I received a Madras news-

paper, which indicated a coming storm; one of a public nature, and of no small importance to the Mission.

The troubles and violent persecutions, which broke out in the Nalloor District, and involved Mr. Schaffter in such a series of anxieties and difficulties, were detailed in the last letter. The investigation was still going forward; the complaints presented by the sufferers had been examined into, and committed to the Sessions Court, where some had been dismissed by the Judge after long and careful trials, while in others convictions had taken place, and the defendants had been sentenced to various terms of imprisonment; but the Sessions Judge, deeming the nature and importance of the cases peculiar, referred his decisions for sanction to the Court of Sudr Adawlut in Madras, the Court of Appeal from all the Provincial Courts in the Presidency, and the highest Judicial Court in India for Native transactions. In the mean time several of the ringleaders, against whom warrants had been issued, escaped to Madras, and with the aid of the members of the Sacred Ashes Society and other influential heathen whose sympathy they enlisted in their behalf, presented statements

and petitions to the European authorities and to the Governor, representing themselves as the victims of false complaints presented by the Native Christians, and complaining of all the authorities in Tinnevelly as under the influence of the Missionaries, and deceived by them into acts of injustice against themselves. The proceedings that took place in Madras in consequence of these circumstances, it is not necessary to detail. It is sufficient to say that the Second Judge of the Sudr Adawlut, displeased at the course he supposed the Governor to have adopted, wrote a Minute, reflecting personally on the Governor, and using bold and bitter language against the Tinnevelly Missionaries and Native Christians. The Minute appeared in the columns of the "Crescent" newspaper, under influence hostile to Christianity, with a leading article written in the same spirit of bitterness.

This was the Newspaper which I received on my return from Panneivilei. I lost no time in circulating the information among the brethren, and the next day wrote a letter to one of the leading Newspapers in Madras, signed, "A Tinnevelly Missionary," exposing

the bad logic of the Minute, and the strong bias against the Native Christians which it betrayed; and pointing out the glaring impropriety of such a bias in the mind of one of the Judges, whose duty it was officially to decide upon the cases themselves. The notice taken of this letter in the "Crescent," indicated a less triumphant air, though not a less bitter spirit. The charges were reiterated, and additional accusations were heaped upon us, and the interview of Mr. Thomas and myself with the Governor was represented as a successful endeavour to prejudice his mind in favour of the Christian plaintiffs. In short everything likely to inflame the mind of the public, and especially of the Hindoos (among whom the paper had a wide circulation) was unscrupulously gathered together, and reiterated in its successive issues. These statements, together with the official Minute, were copied into other newspapers, not only in Madras, but in Calcutta also, and considerable excitement prevailed on the subject in both places. This was heightened when it became known that the Governor had broken up the court, assigning other appointments to two of the Judges, while he suspended the second Judge who had

written and published the Minute, pending a reference to the Court of Directors.

These attacks upon our character and proceedings so boldly made, and so widely circulated, rendered the friends of Missions uneasy; especially as for want of information they were unable to repel them. We therefore received requests from several sources, and, moreover, were called upon in the public papers, to furnish a true statement of the case; and at length, when the Corresponding Committee expressed a wish to the same effect, we determined to do so. Not to be unprepared for such a measure, I had drawn up a refutation of all the charges made against us, with a simple statement of facts, and when the public explanation was demanded of us, the brethren of both Societies met together at Palamcottah, on the 12th of November, and having adopted the defensive statement, with modifications, signed it individually, and directed me to send a copy of it to the Committees of both Societies, and to the leading journals of Madras and Calcutta for publication. The result was entirely satisfactory: our friends were re-assured, and even rejoiced at the indications of progress which this affair afforded; while the roar

of the adversary subsided into a harmless growl.

Perhaps the account of this important public matter will scarcely be complete, unless I append a copy of the defensive statement itself, which, though it will involve a repetition of some facts already mentioned, will place the whole case before you in a comprehensive form, and furnish information on some points of local interest. It is signed by eighteen Missionaries: there were twenty in Tinnevelly at that time; but the Rev. C. Rhenius, and the Rev. R. L. Allnutt having arrived among us, after the disturbances took place, it was thought better that they should not be involved in the affair.

STATEMENT.

"We, the undersigned Missionaries in the province of Tinnevelly, connected with the Society for the Propagation of the Gospel, and the Church Missionary Society, beg to make the following statement of facts in reference to the charges which have recently been published against us at Madras.

1. "It has been stated, positively and repeatedly, that while the Criminal cases, pre-

ferred by the Native Christians in Tinnevelly, against a number of heathen, were under reference to the court of Sudr and Foujdaree Adawlut in Madras, the Governor in Council refused to receive the petitions presented by the heathen; *but, that when petitions, either from the Missionaries, or from their converts were presented,* the government received them, and, acting upon them, issued an order to the Judges of the Sudr Court to repress their proceedings, in reference to those cases.

"To this statement we give a distinct and positive denial. No such petition whatever has been forwarded by any of ourselves; and after the strictest inquiry, we find that no petition in reference to any of those cases has been presented to the government by any of our converts, either openly or clandestinely, either directly or indirectly, in any form or mode whatever.

2. "It has been repeatedly asserted, that two of our number, shortly after the disturbances in Tinnevelly took place, *waited upon the Governor of Madras, as a Deputation, in reference to these cases.*

"To this also we give a distinct denial. Two of our number being on a visit to Madras,

on business which had no reference whatever to these complaints, called upon the Governor, simply to pay their respects to his Lordship; and during the interview, no representation whatever was made to his Lordship in reference to the Tinnevelly cases.

3. "It has been also stated, *that we have endeavoured to influence the Government to use or sanction compulsory means for making converts to Christianity.*"

"This also we deny. We repudiate the use of all such means ourselves, and deprecate the adoption of them on the part of Government; both as being alien to the spirit of Christianity, and utterly useless in effecting the object we have in view: we ask nothing for ourselves and our converts, but protection of person and property, and redress from the constituted authorities of the country, when injuries have been sustained.

4. "It has, moreover, been affirmed, *that we exasperate the heathen by entering into their temples, breaking or carrying away their idols, and performing Christian worship in their temples.*"

"This also is untrue. In Tinnevelly almost every village has its temple; and when there

are settlements of different castes in it, each caste of any importance has its *own* temple. The temples belonging to the lower castes are generally small sheds constructed of mud walls and cadjan roofs, called *Peycoils* (which signifies devil-temples) in which the images of devils are worshipped. When a village, or one of the castes in the village, which are always distinct from one another, comes under Christian instruction as a body, they voluntarily deliver over the *peycoil* to the Missionary, to be used as a place of Christian worship for themselves, until a proper church is erected; and *they themselves*, in proof of their sincerity in abandoning heathenism and embracing Christianity, destroy the idols which it may have contained; and this is done more frequently in the absence of the Missionary than otherwise. We never enter the temples of any *heathen* to perform Christian worship, or to annoy them in any way whatever; we never break their idols; nor ask them, as long as they remain heathen, to break them for themselves.

5. "It has been boldly stated, *that disgusting means, and such as are offensive to the religious feelings of the heathen, have been used*

by the Christians in Tinnevelly to induce them to become converts; and that by these means the heathen were provoked to the acts of violence of which they have been undeniably guilty.

" A defence of this kind was set up by the heathen here at the time of the trials; and it was thoroughly investigated at the time by the local authorities, both Native and European. The result was, the conviction that no such means had been used, no such provocation offered. The Tahsildar of the District, a Brahmin, who was commissioned to inquire into these charges, *went himself to the place where the provocations were said to have been offered, and published an order for all persons to come forward with complaints of this nature; but not a single person appeared with a charge against the Christians.*

6. " The late outrages in Tinnevelly have been spoken of, even by our friends, as ' a *collision* between the heathen and the Christians;' and as it is otherwise evident that the circumstances connected with the case which was referred for decision to the Sudr Court are not generally understood, we furnish a brief statement of them.

" In the Nalloor District of the Church Missionary Society in Tinnevelly, large numbers, in many instances whole villages, placed themselves under Christian instruction during the years 1844 and 1845, and the movement seemed likely to continue. The head-men of several villages, together with many heathen, in a large and influential village in that neighbourhood, headed especially by a zealous heathen, who has great influence among them as a sorcerer, and is patronized by the Sālay Street Heathen Society in Madras, irritated by these large accessions to Christianity, consulted together as to the best means of arresting the movement. The result was a sudden assault by large crowds of heathen upon the new converts in several of their villages. The design of the attack was evidently *plunder;* for they brought bullock-carts with them to carry off the booty, the bulk of which was to be held in possession and restored to the owners, only on their consenting to return to heathenism,—a proceeding not at all uncommon in Tinnevelly. One of the Catechists was unmercifully beaten, from the effects of which he has not even yet recovered; the arm of one woman was held over a torch to make

her confess where her property was concealed; several of the men also were beaten; and we have every reason to believe, after the strictest inquiry, that five of the Christian women were violated. During the three days that these outrages were being committed, no less than 150 houses in the villages were plundered; and even then they were checked only by the appearance of the police. The fact of these outrages having taken place, is undeniably true: the difficulty has been to ascertain and criminate the perpetrators. Complaints were presented by the sufferers against a considerable number of them, who were examined and committed by the Tahsildar, who is a Brahmin, by two European Magistrates, by the Principal Sudr Ameen, who is also a Brahmin, to the Sessions Judge. In the course of the investigations some of the witnesses were tampered with, and being recent converts, scarcely five months under instruction, were induced to prevaricate; and two of them were convicted of perjury. The Sessions Judge dismissed some of the cases; in some a verdict of guilty was found, and the prisoners were sentenced by him to various terms of imprisonment,—the cases, however, being referred to the Sudr Court.

"In this stage of the proceedings, some heathen from Tinnevelly, especially the ring-leader before mentioned, proceeded to Madras, and by their representation excited the sympathy of the heathen there, gained the assistance of the Sălay Street Society, presented petitions to the Sudr Court and to the Government, which were filled with statements prejudicial to the Missionaries and their Native converts, and indeed used every available means to influence the minds of the authorities in Madras against the Christians in favour of the parties accused. We are not qualified to state what took place while the cases were under the consideration of the Sudr Court, we know only that some of them were dismissed and the prisoners released. It is but justice, however, toward the Christians, *to contrast their conduct with that of the heathen* under the circumstances of the case. The Christians when assembled, simply applied for redress to the local authorities; they did no more even when the cases were referred to the Sudr Court, though they knew how diligently every means was being used in Madras by the heathen to prejudice their cause; and even after the Sudr Court had reversed the sentence of the Ses-

sions Judge in some of the cases, and the prisoners, being released in consequence, had returned to the scene where the depredations had been committed, they presented no petition to Government, and used no means whatever to agitate the minds of any in their favour. By the advice of the Missionary of their District, they were waiting quietly, under what they considered to be grievous injustice, until the whole of the cases should be decided;—when the events, altogether uninfluenced and unexpected either by them or ourselves, occurred in Madras, which have recently been the subject of so much discussion.

"Further, we suggest to our readers, as an inference from the facts of the case now brought forward, that it is often with the greatest difficulty that Native Christians can obtain justice, in cases where the heathen are so unscrupulous and so untiring in their endeavours to create a prejudice against them.

7. "We have been charged in an official Minute by the second Judge of the Sudr Adawlut Court, *as being the chief causes of the crime and immorality that prevail in Tinnevelly.*

"We are not content with merely denying

this charge: we express, moreover, an earnest hope that the Court of Directors will institute a strict inquiry into the allegation brought against us by one of the highest of their functionaries, and in his official capacity; when we believe it will be apparent, that wherever Christianity has extended itself in Tinnevelly, crime has decreased; that the charges so unscrupulously heaped upon the converts by a few interested heathen, are entirely without foundation; and that the moral condition of the people under our charge is greatly improved. And we think that the testimony of the heathen themselves, (when not influenced by the irritation arising from the accession of new converts in their immediate neighbourhood) will be in favour of the fact, that our people have steadily advanced in intelligence and good order, in industrious and peaceful habits. This improvement might also be inferred from the establishment among the Christians of schools well attended; from the education of females, and the erection of substantial churches in their villages, to which they themselves have liberally contributed.

"Moreover, the injustice of making such sweeping charges against the Tinnevelly Mis-

sionaries generally, will be obvious from the fact, that the outrages which recently took place, were confined to one Missionary District out of sixteen into which the province is divided; and that the other Districts of the Missions, at the time these depredations occurred, were in a state of quietness and peace, altogether undisturbed by the outrages which arose from the numerous accessions to Christianity in the afore-mentioned District.

Lastly. "Although we have furnished the foregoing statement in refutation of the accusations preferred against us, we do not feel either surprized or concerned that they have been made; such trials must necessarily arise from the position which we occupy as Christian Missionaries in a heathen land, whose avowed object it is to reclaim men from ignorance and idolatry to the knowledge and worship of Almighty God; and especially when any measure of success, through His blessing, has followed our labours. It can never be expected, that those who remain firmly attached to Hinduism will quietly bear to see persons renounce their religion and embrace Christianity; or that they will scruple, under the influence of excited feelings, to resort to

misrepresentation and abuse, and even to acts of violence. Our success, however, is no fault; we labour with the view of succeeding, and if our labours are tolerated, any measure of success which may follow must be tolerated also. Hindoos must either be prevented from embracing Christianity, or protected in the profession of it. The only matter of surprize is, that any of our own countrymen should so far sympathize with the heathen as to believe their statements without evidence, when they impute unconstitutional and flagitious conduct to a body of men, whose profession itself ought to secure them against unreasonable prejudice and improbable aspersions. We ask, however, no favourable assumptions on this ground; we are prepared for an authorized investigation of facts.

"We cannot close this statement without suggesting to all who are interested in the good order and peace of the country, a consideration of some importance. We would ask, whether the publication and bold repetition against us of charges so highly calculated to inflame the minds of the Hindus, and to foment excitement in their community, especially when industriously disseminated through

the country with the impression that Europeans high in office believe them, and are deeply prejudiced against the party accused, will not naturally and almost necessarily exasperate the heathen to turbulent and violent conduct, to the repetition of such outrages as have taken place in Tinnevelly, and encourage them generally in acts of persecution and misrepresentation, in the hope that the authorities are too much prejudiced in their favour to condemn them.

(Signed)

TH. G. BARENBRUCK.	E. NEWMAN.
J. K. BEST.	G. PETTITT.
R. CALDWELL.	G. U. POPE.
AUG. F. CŒMMERER.	E. SARGENT.
EDWARD DENT.	P. P. SCHAFFTER.
J. DEWASAGAYAM.	JAMES SPRATT.
STEPHEN HOBBS.	C. J. TAYLOR.
SEPTIMUS HOBBS.	J. THOMAS.
A. JOHNSON.	J. T. TUCKER."

I must now briefly state the conclusion of this affair. The individual who had so much distinguished himself in it, after his suspension from office by the Governor, became still more indignant and violent; he received a congratulatory address numerously signed by the

heathen, in which he was praised as a persecuted defender of their liberties; and publicly stated and wrote in reply, that had he not resisted the arbitrary act of the Governor, the Government were intending to introduce measures for forcing Christianity upon the Hindus. The whole case being referred to the Court of Directors, they not only sanctioned the act of the Governor in suspending him, but withdrew also the appointment of Provisional Member of Council which they had before conferred upon him; and permitted him to retire from their service. The newly constituted Court of Sudr Adawlut decided the remaining cases which had been referred to it, justly toward the Native Christians, and mercifully toward the defendants. It was enough for us and them, that convictions were obtained, and the justice of their cause substantiated. The result, however, of the outrages, and the long series of troubles and difficulties was, as might be expected, the withdrawal of many who had come under Christian instruction, and who, but for these persecutions, might have been at this time steady members of the Christian Church, or Catechumens preparing for admission.

Such was the last great trial which, in my days, the Mission had to pass through; several however of a smaller kind occurred, after this, in my district; a case of incendiarism in one village, and a long and painful case of oppression in another, under both which, however, the people remained stedfast; I must not detail them, but hasten on to more gratifying facts, and be as brief as possible even in describing them.

Even in "these troublous times, the wall was building." On the very occasion when we met together and prepared the above statement, the Missionaries of the Church Missionary Society held a special meeting, and *elected the first six candidates for admission into the Institution.* The first was the Head Catechist of Palamcottah, the author of the best Prize Essay on Caste, a man of more than forty years of age, who had spent twenty years as a Schoolmaster and Catechist in the Mission, and had originally been a pupil of the Rev. Mr. Hough. The second was the Inspecting Catechist of the Surandei District, for many years an enlightened, talented, and devoted Christian; and who has since concluded his long and consistent course of piety and labour as a

Teacher, by a peaceful, happy death.* Two of the others were Inspecting Catechists of the Satankullam and Kadatchapuram Districts, and the other two were Catechists from the Suviseshapuram Station. These six men, after undergoing from the examiners appointed from among the Missionaries, as well as from myself as the Principal of the Institution, an examination as strict as any of the Students admitted into the Islington Institution are subjected to, were unanimously elected as Students; and they were directed to be at Palamcottah by the first of December, by which time the sanction of the Corresponding Committee to their election might be expected to arrive from Madras.

The new translation of the Prayer-Book before mentioned was now complete. We had now met nearly every month for three years, to engage in this important work; our intercourse with each other had been delightful and profitable; the advantage derived by ourselves in the more perfect acquisition of the language, as well as the light thrown upon both the Prayer-Book

* An account of Peter Pillay's death was published in the Madras Church Missionary Record for March 1847. His loss to the Institution was deeply felt.

and the Scriptures, in the course of our discussions and translations, were felt to be very great; and we were all sorry that these meetings were now to cease. Indeed the regret was so sincere and deep, that when we met again, at the conclusion of the year, we resolved that the Missionaries of both Societies should meet together twice in the year for mutual intercourse, and for the consideration of matters connected with our common work; and the Rev. R. Caldwell was appointed Secretary to see this arrangement carried into effect.

I have been led by the course of events to pass over, in point of time, a circumstance that had occurred in my district—the opening of the first Gothic Church in Tinnevelly. It will be sufficient to extract the following notice of it from my Journal of the same day.

"Wednesday, Oct. 21. Alvarneyri.—The day for opening the new Church at this place. Mr. Weiss and my two children, William and Mary, arrived early from Palamcottah, the Rev. J. Dewasagayam, and the Rev. Stephen Hobbs soon after. The Church outside is not quite finished, but the scaffolding is all removed. The size is 45 feet by 20½, with a

chancel 14 feet by 8. Besides which there are two side-rooms like small transepts, one of which I intend for a vestry, and the other for a girls' school-room. To-day they were occupied during service, the one by the Seminary-boys from Palamcottah, and the other by the girls of Mrs. P.'s school, and the wives of the Catechists who are come to the festival; leaving the body of the Church for the Catechists of the District who are all assembled, and the people of the congregation. In the front of the Church is a portico with three front and two side arches, and ornamented with six pinnacles. It is in the early English style of Gothic architecture, and is the first attempt of any thing of the kind in Tinnevelly. I was pleased with the effect of the three lancet windows in the chancel, as the light streamed through the venetians, our substitute for stained glass. The building has cost, as it is, about 1200 Rupees, (£120) and 100 Rupees will be required to fit it up properly. The people of the village, who are all hard-working people, have given 125 Rupees, independently of their annual subscriptions to the Church Building Fund of the district, to which they have already, since its commencement, sub-

scribed at least 100 Rupees; and as they will continue subscribing, and their Church will not want repairing probably for ten or twelve years, they may be considered as giving fifteen years subscription toward their Church, altogether about 500 Rupees. The Church Missionary Committee have contributed 270 Rupees, the remainder has been or must be raised by the kind contributions of Christian friends. The Church, if built in Madras, would have cost double; if in England, ten times the sum. The joy of the people at seeing such a Church in their village is very great; may it prove the birth-place of immortal souls!

"At eight o'clock we held the first service in it, commencing with a hymn to the Holy Trinity. The Rev. John Dewasagayam read the Litany, and I administered the Sacrament of Baptism to eighteen adults and ten children, of different ages, concluding with a short address to those baptized. After breakfast, the people of the village, the men headed by the Catechists, the women by the Catechists' wives, came in true Native fashion, to offer their congratulations to the Missionaries on the occasion; after which, I made presents, before them all, to the principal workmen who had

laboured diligently in the erection of the Church. The Catechist who had taken a great interest in it, being absent, attending at the Cutcherry on behalf of some new comers who have been much oppressed, is to be rewarded by a present of books afterward. At noon, the Church was filled. Mr. J. Dewasagayam read prayers, Mr. Hobbs preached a very suitable discourse from Exod. xx. 34; a prayer of dedication was then offered, and the doxology heartily sung. The Lord's Supper was administered to nearly sixty communicants. The collection amounted to nearly ten rupees.

"After dinner, and when the school-children from Palamcottah had enjoyed a treat of pulse and fruit before returning, we went to see the school-children of this village and two neighbouring ones, partake of a dinner which I gave them; in which many of the children and people who stood round them, also got a share. We all then dispersed for our homes, as the shades of evening were stealing over us, having greatly enjoyed the occasion. The contrast between their old Church, once a devil-temple, which has served them for 14 or 15 years, and their new one, is as striking as can well be imagined."

At length, on the 3rd of December, the Institution was commenced. As the time of my departure for England was very near, I was desirous of leaving it to be opened by Mr. Sargent after I had quitted; but as he very much wished that it should be commenced by myself, and that we should have an opportunity of considering together any points that might suggest themselves after it was fairly launched, I consented. The sanction of the Committee not having arrived, it could not be opened on the 1st as arranged, though the students were present. On the evening of the 2nd it reached us, by which a coincidence happened, which could not but be gratifying to my own mind; it commenced on my birth-day. We had no building for its use (we are not particular about these things in Tinnevelly), so we commenced in the vestry of the Church, and afterward removed for coolness to one of the rooms in the Church-tower. A few days after, Mr. Sargent came into Palamcottah and spent a week with me in conducting it; after which, I continued, devoting as much time daily to the students as my other duties, and the needful preparations for our departure, would allow.

Towards the end of the month I went in

company with Mr. Newman (who was to succeed to the District till my return) to hold my last Monthly Meeting with the Catechists and Schoolmasters at Aseervāthapuram, and farewell services with several of the congregations. While there, a gratifying fact—for after all it is such facts that prove our labour not in vain,—came to our notice. A few days before, the wife of Yesudian, a good man, had died of cholera, concerning whom, I find the following brief notice in my journal.

"December 23. Cholera has been here; Pākiyamuttu has been carried off. I have a good hope that she was a true Christian. I baptized her last year. She was a very regular attendant, and learned also in the school with the girls, (several other women did so) and was very desirous of instruction. She was collected in mind just before her death, and advised her husband about marrying again, and about her child; then closing her hands in the posture of worship, and looking up to God, she died in the act of prayer."

The following day we held the Anniversary Meeting of the Aseervāthapuram Church Building Fund, the income of which had been 130 rupees; the report mentioned, that six

Churches had been erected in the District since its formation in December 1840. The following day I baptized at the same place 20 adults and 20 children of different ages; and, introducing Mr. Newman to them as their future Pastor, took my farewell of the people of those parts, and returned to Palamcottah.

LETTER XIII.

EVENTS OF 1847.

ALTHOUGH this narrative is now near its close, and I have only a small portion of 1847 to travel over, it seems better to commence another letter, than to overburden the preceding one, already sufficiently long. The passage to England of myself and family having been secured in the "Vernon," it was needful to take our farewell of Tinnevelly early in January, for which indeed the usual arrangements of the new-year were very favourable.

NEW-YEAR'S-DAY in Tinnevelly, and I believe in other parts of India, is a peculiar day. With us, as before mentioned, the day commences by an early service before dawn. After breakfast, the Catechists, Readers, Schoolmasters, Preparandi, and all employed in the Mission, the Seminary boys, the girls in Mrs. P.'s school, and even our domestic servants,

come in separate bodies, the Catechists always taking precedence, to offer their salutations on the occasion of the new-year. They march in processions, chanting a Native song made for the occasion, or else a suitable hymn, after which an address is read, to which, of course, a reply is expected. This over, a present of fruit is laid on the table, garlands of flowers are hung round our necks, and branches of flowers in the shape of a parrot, or in some other form, together with limes, are presented by each person as he or she passes by. There is too much formality about this proceeding to make it pleasing to a European; and we submit to it just to gratify them, and in acknowledgment of the really kind feelings from which it proceeds. On the present occasion, there was an air of sadness about the whole, and when our departure was referred to in their addresses, they found it difficult to proceed. The feelings of the girls particularly, were more than they could restrain.

On the first Sunday in the year, I admitted three of Mrs. P.'s girls to Baptism; and after full examination, gave permission to four others, the eldest girls, to attend the Lord's Supper on the next Sacramental occasion.

They had themselves requested, that I, who knew them best, would examine and receive them, in order that they might be considered as communicants after my departure. I was greatly pleased with their knowledge and solemnity of feeling, and felt a good hope that three of them at least, were in a very hopeful state of mind. The following day, Mr. Hobbs, Mr. Allnutt, and myself went to Areikullam, four miles distant, to the opening of the new Church just built there; a very interesting occasion, on which there were more than 300 persons present. On the 5th, the Missionary brethren came in to prepare for and celebrate the usual Anniversary Meetings.

On the 6th of January our usual festival begun. The meeting of the *Branch Bible Society* came first. Its formation was before described, and now its first Annual Meeting was held. The Report was very satisfactory; a larger amount of subscriptions and contributions than had been expected was announced, and a warm interest had been taken in it, both by the Europeans of the station, and the Native congregations in the province; a liberal grant of Bibles and Testaments had been received from Madras, which had been deposited for

distribution in the Church tower; the speeches on the occasion were excellent, and a collection of 30 rupees was realized at the close of a very animated Meeting. In the evening the Meeting of *the Native Philanthropic Society* was held. After the reading of its report, which is always interesting, and occupies at least an hour, the usual speeches were dispensed with, and the first of the successful *Prize Essays* was read by its author instead. This year the subject was, "*The necessity and nature of an atonement for sin;*" and three watches, purchased with a sum of money kindly given by Sir Peregrine Maitland, K.C.B., late Commander-in-chief at Madras, for the purpose, were the prizes. It was very gratifying to discover that of the authors of the three successful Essays, two were now students in the Institution; and the other, one whom I hoped to see admitted at some future time.

The following day opened with *a special service* at seven o'clock in the morning, arranged so that I might preach my farewell sermon to the Brethren, and the Catechists and Schoolmasters generally of the Mission. The Church was crowded, and, if I might judge from my own feelings, it was an occasion almost too

painful to sustain, when our minds glanced over all the circumstances of the past, and upon all that had occurred in that very Church. There were many present who had attended twelve of these Anniversaries, together with myself, and who had passed through all the trials and encouragements of that long period; and our minds would naturally recall the memory of many who had been taken from among us, and numbered with the dead. Though I declared my intention, should it please God of returning to labour again amongst them, we could not but feel that this might be the last time I should ever address them, and partake with them of the sacred feast which was about to follow. My text was 2 Cor. xiii. 11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." After the sermon, about twenty Europeans and 134 Natives partook of the Lord's Supper together, including the four young women in Mrs. P.'s school, who seemed deeply affected as they knelt for the first time to receive it. At noon the meetings of the *Book and Tract Societies* were held successively, a short interval between them being

occupied with the singing of a hymn. These Meetings being over, the Catechists and people of the villages who had from ten to thirty miles to travel on foot, took their farewell of Mrs. Pettitt, our children, and myself, and returned to their villages. In the evening we continued our Quarterly Meeting, when two Inspecting Catechists of many years standing, were elected as additional Students in the Institution.

The next day was occupied in the half-yearly examination of the Seminary, which was reported as very satisfactory, for I was able to attend it only for a short time. Committee business of the Bible and other Societies afterward engaged our attention till the afternoon, when the severest trial of all came on—that of parting with my brother Missionaries. Our hearts had been knit together by many happy days spent in our Master's service in a foreign land, and by participation in the trials, difficulties, anxieties, and joys which I have attempted to narrate in these letters, and the pang of parting was necessarily severe. We commended one another solemnly and affectionately to God in prayer, and they then returned to their several stations. There was

still another painful occasion—two farewell sermons on the following day, Sunday, to the Palamcottah congregations, Tamil and English; the former, when I preached from Acts xx. 32, was the more affecting occasion to my own mind, so much the more did I feel the Native people to be my flock, than my own countrymen.

On the 12th, I had the happiness of marrying two of the elder girls of Mrs. P.'s school, two of those just mentioned; one to an interesting young man, whom I had trained to be an Assistant Catechist; and the other, the poor orphan girl before mentioned in Letter VIII, to a Schoolmaster in Mr. J. T. Tucker's District. The former of these young women had been with us for about seven years, and had become to us and our children, like a member of our own family. I shall have occasion to mention her again, and to quote a letter which she sent by my hand to the lady in England who had supported her for several years in the school.

I have mentioned above, my parting with the Catechists and Schoolmasters of the Mission generally, on the 7th, among whom were those of my own District. Not, however, satisfied with this, they wrote to me, requesting permission to come in again on the day of our

departure. As I could not refuse this token of their affection, they all came in, many accompanied by their wives, travelling on foot from four to twenty-five miles, arriving on the 14th. Before they arrived, it occurred to my mind, that it would be a gratifying and a very suitable mode of parting with them, if we could all partake of a simple repast together; a kind of social intercourse with them which I had never enjoyed. Knowing the difficulty, on account of caste, I mentioned the idea to the head Catechist, who, though now a Student, retained his office till my Station had been transferred into Mr. Newman's hands and asked him to sound their feelings on the subject, when they should come in. I did not wish to grieve their minds by proposing what might be unpleasant at such a time, and when they had shewed so much affection toward me; much less to entrap them by this affection toward myself into an act that might afterward be to them a matter of regret. In case it were a matter of hearty good will, I would gladly give them a supper, and leave all the arrangement of it to themselves. I knew that the idea of pollution had gone from their minds; but I was not at

all sure that they would be prepared to disregard the jests and reproaches of their heathen neighbours. I was therefore delighted, when I found that the proposal met with the hearty concurrence of them all.

I was still more pleased at supper time, to perceive that they had arranged themselves in order upon the mats, (for they have no chairs nor tables, knives nor forks), not according to their *caste*, but according to their *rank in the Mission*, so that they were perfectly intermingled with each other, the two Inspecting Catechists, a Sudra and a Maraven, sitting side by side at the head of the feast. When all were seated, with Mr. Newman and myself, I read the 13th chapter of Hebrews, and having commended them in prayer to God, distributed a small present of some kind to each as a kind of keepsake ; and then we sat down to supper. I was obliged to leave them soon, to finish my preparations for the journey the same night, for the palankin bearers were all waiting. At midnight, however, there was still several hours' work to be done, and I was exhausted. We were, therefore, compelled to delay our departure till the following day, and thereby brought on another coincidence which I rather

sought to avoid; for the 15th of January was the very day on which Mrs. P. and myself bade farewell to our friends at home, to embark for India. It was singular that, owing to two unavoidable delays, we should be leaving our Indian home, on that very day fourteen years, to return to them again. Our real parting, therefore, took place the next morning, and a sorrowful one it was. There were none of the noisy demonstrations of grief usual among the Hindoos; it was a deep and solemn feeling in their minds, indicated by silence, by the lingering look, and an occasional tear that could not be restrained. The school girls, whom I had taught to sing in parts a hymn set to the tune of our National Anthem, and a piece of music which I had set to a carol on the words, "Unto us a child is born," and one or two other pieces, attempted to sing these things once more for our gratification; but they broke down several times. All present asked of us a promise, that we would, God willing, return to them again; and having once more commended one another to our heavenly Father in prayer, they took an affectionate farewell of our dear children and ourselves, and returned to their homes, while we

retired to the house of a friend for the remainder of the day, and in the evening departed for Madras.

Our printing-press, now at length in operation, furnished me with the means of giving a small parting memorial to the children in the Mission schools, and the Catechist's wives. I had gathered together a few Tamil hymns, and translations of Watts's Divine Songs, which I had attempted from time to time; and Mr. Weiss had printed and bound them very neatly in a little book of about twenty-four pages, as *the first fruit of the Palamcottah press.* I gave all my own school-children a copy, and left a sufficient number with the Missionaries for the Christian children in their schools also. I regret to say, that as this was the first publication from the press in Mr. Weiss's time, so it was nearly the last; for in two months afterward he died of fever, brought on by too much exposure to the sun in superintending the erection of the buildings for the printing establishment,—a great loss.

Having arrived safely in Madras, and spent some happy days there with Christian friends, I wrote to my Catechists in Tinnevelly an account of our journey, and of my ministra-

tions to Native congregations there; and on the 24th of February sailed for England. On the voyage I finally corrected a series of eleven sermons on the Creed, in Tamil, designed principally for the benefit of the Catechists, which had been some time in hand, and dispatched them for the Palamcottah press from the Cape of Good Hope. They reach only to the Article on the Crucifixion and Death of Christ, but I hope yet to finish the series upon the whole of the Creed. We arrived safely at Gravesend, protected by the goodness of God through several dangers, on the 21st of June, and in London found a packet of sixteen letters, written in Tamil, from the Catechists of my District, and the girls of the school, which they had sent overland to await our arrival. As a sample of the intelligence and affection which these letters indicate, I append a literal translation of one of them, addressed to us by a Catechist who married a very pleasing young woman from Mrs. P.'s School.

"To the presence of the Rev. G. Pettitt, his humble servant Periánāyagam, Catechist of Tiruvarenganeyri, and Gnānāvadivoo his wife, Schoolmistress, with praise to God, write this respectful letter.—Up to this day, May 4th,

myself, my wife and infant, and also the people of the Congrègation, are, by God's goodness, quite well. From the letter you wrote to us all on the 22nd of February, we learned, with thankfulness to God, all that happened to you on the journey to Madras, and your proceedings there up to that day. Although, when we saw that letter written with your own hand, the sorrow that came into our minds was greater than even that which we felt the day you parted from us, yet, when we called to mind your firm and hearty promise, with prayer to God for its fulfilment, that, if it please Him, you will surely return to us—depending upon that we felt cheered, and put our trust in the Lord. We firmly believe that God, who everywhere pervades the light and the darkness, the sea and the land, will prosper your voyage, preserve and save you from any dangers that may happen. We trust that you also will pray for us. If, dear Sir and Madam, God be gracious to you and us, and grant us to see again the light of your countenance, we are sure that we shall have a far greater pleasure than we have ever yet enjoyed in this world. Our heart is waiting for a letter to tell us of your health and happiness, with any direc-

tions you may have to send us. I pray that the Lord, who, in order to keep Israel, never slumbers nor sleeps, will be gracious both to you and to us. My wife sends her salutations to honoured Mrs. Pettitt.

"To God be praise,

"Thus PERIÀNÀYAGAM.

"*May* 4, 1847. "*Catechist.*"

I have now, dear friend, pursued the Narrative of the Tinnevelly Mission of the Church Missionary Society to the close of my personal connexion with it, at the commencement of 1847, when its general statistics were as follows:

Missionaries—including myself . .	15
Catechists and Readers	208
Schoolmasters	170
Schoolmistresses	46
Villages where persons under instruction were residing, some altogether Christian	430
Churches and Prayer Houses . . .	268
Baptized persons	11,476

Persons under instruction, not baptized		16,009*
Communicants		2,352
School Children—		
Boys	4176	
Girls	1578	
		5,754
Average daily attendance		4,355

Here I must close the narrative; and reserve for another Letter some points which yet need to be touched upon, and some information of a more general character which could not have been introduced into the Narrative without rendering it too long and perhaps tedious. This fault may have been committed already; but your kind forbearance will, I trust, permit me to accomplish my design.

* I give these returns as published in the half yearly returns, Dec. 31, 1846; this item, of course, was diminished the following year by the relapses in the Nalloor District, occasioned by the troubles before described.

LETTER XIV.

CONCLUDING REMARKS.

A DETAILED account of the origin and progress of the Tinnevelly Mission of the Church Missionary Society has now been given. In the course of it, several points of interest naturally presented themselves, which could not at the time be fully explained without encumbering the narrative; and yet it is not improbable that erroneous impressions might be communicated by the narrative itself, to persons unacquainted with India and its inhabitants, were it left unaccompanied by some explanations, and by some general observations bearing upon our work in that province. To these points I therefore now purpose to direct your attention.

It is by no means an easy thing to convey

to the minds of those who have never seen them perfectly accurate notions concerning Missionary labour and its results. The Missionary is in danger of giving either too bright and sanguine an account of his work, or one too dark and hopeless. And those who read his accounts are in greater danger still of imbibing erroneous impressions, either by reading only a part of what he writes, passing over the discouraging portions for some more interesting; by forgetting that he is giving an account, not so much of his *failures* as of his *successes;* by drawing hasty inferences from one or two facts; or, perhaps, by mistaking fervid expressions of desire and hope, for positive statements of results. It will be my endeavour to remove this danger, in the present case, by entering somewhat fully, if your patience will allow, into the following topics:

First, I purpose to furnish some general information respecting our Native Christian converts, their state and condition before embracing Christianity, the causes which have led to their placing themselves under Christian instruction, and their present condition and character.

Secondly, to notice briefly our modes of teaching, and rules of discipline, the kinds of agency

employed among the people, drawing especial attention to the purposes of female education and improvement.

And, *thirdly, to close with a few brief remarks on the general influence of the Mission upon the province at large.*

In reference to *the first* of these points, let me at once say that our converts generally are not persons of high caste, or of much wealth. We neither boast of this, nor are ashamed of it. We should be very glad to number the higher and wealthier classes also among our converts. Yet when we consider the preference given to *the poor* in Scripture, the actual state of things in the early Church, and the many reasons that exist for preferring them to the rich and great in the first formation of a Christian Church, we are content and satisfied; at least, as much satisfied with the classes who have joined us, as the desire for the conversion of all will allow us to feel.

But although we have no Brahmins and persons of the very highest castes among our converts, we have a good number of *Soodras* chiefly of the *Vellāhlar* tribe, who in South India are a very respectable and influential body of people. Some of this caste vie with the Brah-

mins in wealth, learning, and political importance. Many of our Catechists are men of this caste, and, until after I went to Tinnevelly, none of lower caste than this had attained the rank of Inspecting Catechist. We have a few of the *Retty* caste, and one or two *Gentoos;* who however are by no means numerous in the extreme south. We have also a good number from the *Maraver* caste, perhaps the next below the Vellahlars. Most of the *Polygars,*—men who, as Jemindars, held considerable portions of territory under the native princes,—being responsible for the revenue, and exercising an almost kingly power over the cultivators, were persons of this caste, whom it gave the East India Company no small trouble to subdue. The people of this tribe are of a bold and daring disposition, shrewd, and on native subjects well informed: indeed, as they have to deal with all castes, being employed as a kind of rural police, and as subordinate under the officers of Government in various ways, with the title of *Kāvălgārs;* they are in some respects the cleverest men in the province, and they speak the Tamul language as correctly as any class. We have also many Catechists of this caste, and

they are generally men of character and energy. We have also congregations of *Pariars* and *Pulars*, equal to each other in rank, though quite distinct. These were formerly the serfs or slaves of the soil; and many still remain such, not caring to claim the freedom proclaimed by the East-India Company. We have also a few families here and there of other castes, weavers, basket-makers, oil-drawers, and washermen, sometimes forming separate congregations, sometimes mixed up with others. But the great bulk of our people consists of the *Shānār* tribe, a race higher than the Pariars, and lower than the Maravers, who have always been a free people, though often oppressed; and of whose occupation and habits of life as climbers of the palmira tree, some account has already been given in Letter II. Not all of this tribe, however, are climbers; this laborious occupation is abandoned by individuals among them as soon as prosperous circumstances enable them to purchase trees of their own, and become renters to others, or to become large renters under Government. There are among them men of property and influence called Nādāns, as you will remember to have seen in the course of

this narrative. There is also another class of head-men among them called Mukunthuns, lower than Nadans.

It is not improbable that this tribe, the Shanars, are the aboriginal inhabitants of the Tinnevelly province; they are an industrious, simple-minded people, rude, unskilful, and somewhat coarse in their persons and habits, yet they are neither destitute of shrewdness nor insensible to kindness. They seem to have been the sponge squeezed out on all occasions of emergency by the native chiefs of former times; and long oppression has rendered them suspicious and covetous. To bury their money in the ground, to neglect the education of their children, and to put on the appearance of poverty and discomfort, were the obvious means of protection to such a class of persons; and another result of their peculiar circumstances may be traced in their modes of settling disputes among themselves, by *panjayats*, (umpires chosen for the occasion by both parties, or men noted for skill in such affairs resorted to by mutual consent) by *ordeals*, and by *oaths*, instead of applying to the constituted authorities. The establishment of the British rule in India was a real boon to

this people; the value of which, however, they but imperfectly understood, till Christian knowledge and education opened their eyes and raised their character; and till, in cases of oppression arising among our earlier converts, it was demonstrated that even the Shânân with the advice of his Christian teacher, could obtain justice and enjoy protection. Here then was a people prepared by circumstances to listen to the good news of the Gospel, and to regard the European Missionary living among them and speaking their language as a superior and a friend.

I must not, however, omit to state, that these people were, as those who still stand aloof from us are still, devotedly and in many instances bigotedly attached to a most superstitious form of religion derived from their ancestors,—a religion prevalent among all the lower orders in India, certainly in the South,—and, as it would appear, in many parts of the world: I mean THE SYSTEM OF DEVIL-WORSHIP. I must not describe this system so fully as I could wish, but must content myself with a very general outline of its principal features, and there is the less need of detail, as a valuable description of it from the pen of

my friend and brother Missionary in Tinnevelly, the Rev. Edward Sargent, has already appeared in the June and July numbers of the Church Missionary Intelligencer of the year 1849. I have still more recently become acquainted with an admirable and truthful "*Sketch of the Tinnevelly Shanars*" considered as a caste, by the Rev. E. Caldwell, B. A., Missionary of the Society for the Propagation of the Gospel, already mentioned in these Letters; in which a full account of this system of devil-worship, as practised among them, is given. The pamphlet is published by the Society just named.

The worship of Brāhmā, Vishnu, and Siva, together with the three hundred and thirty millions of deities their descendants, propounded as objects of adoration in the Brahminical system, appears either to have been unknown to the original mythology of these lower orders, or to have been regarded as above their reach. Despised too by the Brahmins and the higher castes, these people are excluded from the worship of the gods, and consequently have been but little under the religious influence of the Brahmins. They contented themselves with propitiating, by worship and sacrifices, a host

of imaginary demons, both male and female, supposed by them to be of a ferocious and bloodthirsty nature, and to have the power of inflicting physical evils, and even death, upon mankind. This system of devil-worship, it is true, has been connected in theory with the Brahminical religion by means of a few links; but the two are quite distinct, and contain features as different from each other as can well be imagined. The Brahmins worship the gods *as good*, although defiled with the grossest immoralities; these demons are worshipped *as evil*, and because they delight in the sufferings and miseries of men. The Brahmin offers no sacrifices of blood, at least such are extremely rare: the fruits of the earth, jewels, money, voluntary austerities, or devotions, are his offerings; the devil-worshipper offers fowls, sheep, and swine in sacrifice, and, in some places, (not in Tinnevelly) human victims, esteeming their cries, and agonies, and blood, the most acceptable part of their worship, and the solace of the ferocious beings whom they thus appease. It is remarkable that they have a demon of a higher grade than the common Pey or devil, named *Satthā*, whom though inferior to Kāli, the queen of these evil spirits,

they always represent as gigantic, and as receiving homage from the ordinary demons.

From a native Shāstri, whose profession it was to point out the right places for digging wells and building houses, I received the following account of these demons. He said, they were a large body of evil spirits, who, having been thrust down from a higher state, for displeasing their superiors, seek their satisfaction in tormenting mankind. They were confined to a region between heaven and earth, inhabiting the atmosphere from within about a foot of the ground, to a height which I do not now remember. They must never touch the ground, but move about in mid-air, alighting upon certain places and things, especially if they have points like spires, and infesting the eaves of houses, nooks, and corners, and the holes or branches of decayed trees, from which they watch their opportunities of tormenting mankind. Their haunts and powers of mischief are not known to men generally, and hence it often happens that people unintentionally build houses, dig wells, and do other things at a time or in a manner which infringes on their rights, and provokes them to vengeance. But these Shāstries are supposed

to be acquainted with their localities, rights, and intentions, to be capable by means of incantations of controlling them, or of prescribing what propitiation is to be offered to them. Consequently these men are constantly called in to give directions and advice; and few natives would venture to dig a well or build a house without consulting them.

These demons are regarded as the authors of most diseases, especially *epidemics*, as the measles, small-pox, and cholera;* and when any of these epidemics are prevalent, the people are mad upon devil-worship, and the noise of the tomtoms (a kind of drum) and the yells of the devil-dancers and spectators are heard all night long. I am inclined to think that these demons are really the personifications of such diseases; for in their representations of them, both in their carvings and drawings, they exhibit them in the act of devouring people and children with great fury. The resemblance too between these demons and the old mischievous and even malignant fairies of Europe, has often struck me as very

* It may be doubted whether cholera is a new disease in India. Though new to us, its nature, symptoms and treatment are detailed in the Sästers of the Tinnevelly native doctors written centuries ago.

remarkable, and perhaps the discrepancies between the two may be accounted for by the fact that diseases and epidemics are more prevalent and virulent in India than in England, especially among children, (of whom it is not too much to say, that shoals are carried off by them year after year) and on the other hand by the softening influence of Christianity upon the ideas and manners of European nations. It is moreover, a presumption in favour of this conjecture that the word *Pey*, (pro. *pay*) and they have no letter F in the Indian language, bears so close a resemblance to the old word *fay*.

The ideas entertained by these demon-worshippers concerning *the nature and principle* of these sacrifices are very indistinct; for they practise their religion without much thought or reflection, as being the custom of their ancestors from time immemorial. We can however distinctly trace the idea of *substitution*. A child is sick, and the disease is supposed to be inflicted by the devils, who are thirsting for its blood. The parents therefore bring a living animal, slay it, and pour out its blood upon the altar of the demon; and the blood and life of this substituted victim, together

with the flattery of adoration and the gratification of noisy songs and rites, discordant enough for diabolical ears, are considered a sufficient bribe to the fiend to let the human victim go. They believe that many persons from among their own caste, especially daring and malicious men, who have been the terror of their neighbours while alive, become devils after death; a decided advance in their estimation: and I have myself seen altars erected to such departed tyrants, upon which periodical offerings are made to appease their dreaded spirits. They imagine frequently that they see the devils wandering about the village at night, in the shape of a huge dog or cat, with lamp-like eyes. The will-o'-the-wisp is of course one; and they fancy that the wind, often seen at the change of the seasons whirling before it the fallen leaves for a considerable distance down the roads in the day-time, is nothing else. They live consequently in great fear of these imaginary beings, and place their devil-temples on the outskirts of their village; and he would be a bold man who at night would venture near it alone. During the worship (which is conducted, not by a regular order of priests, but by any of their

number, men or women, though, from the frequency of performing it, some become notorious as devil-dancers), they either become possessed of the demon to whom the offering is made, or fancy that they are. I have seen one or two cases which the people themselves believed to be possession; but it was obviously no more than a very extraordinary state of excitement attributable to natural causes. I have seen men also at six o'clock in the morning dancing round in a circle before an altar, who had never ceased doing so since sun-set, at the same hour on the previous evening: and truly nothing more demoniacal than their countenances and whole appearance could be imagined. One of our Missionaries, returning from his early morning ride, passed a scene of this kind near Palamcottah, and stopped to look on. He saw a woman seize upon the throat of a goat offered in sacrifice, and, from the wound made in it, drain the blood from its veins; and then having made the same horrid draught from the veins of another sheep, she threw herself into the most frantic attitudes, dancing round and round, with dishevelled hair and fiendish screams, to which the bystanders listened with

profound attention, as the utterance of the demon by whom she was possessed.

The following description of the mode of worship is taken partly from Mr. Sargent's, and partly from Mr. Caldwell's account of it. "When it is determined that a public worship for the poor of the village is to be performed, a tax is fixed for each family, which the watchman (kavalgar) collects. A day is appointed, musicians engaged, rice and other articles are bought, and when the day arrives the people assemble, the music commences, the rice is boiled, dancing goes on, and all who contributed have a right to share in the feast. They who dance and become possessed may be either men or women. As the ceremonies are going on, one man exhibits symptoms of being affected; he becomes agitated, trembles, gapes, stretches out his hands like one very sleepy, his eyes become inflamed, he stares, throws himself on the ground, rolls about for some time, making an effort now and then to rise up; then, falling down, he roars out monosyllabic sounds, such as *ha, ha,* and rises up. He is possessed, water is thrown upon him, clean clothes are brought, and he dresses according to the character of the *pey* invoked.—

The dress consists of short drawers died with figures representing the demon, with small bells attached to the border round each leg, so as to make a noise when he dances; a long tunic (with figures of devils in red, to show their bloodthirstiness, worked on it), a high cap with strings hanging behind to represent shaggy hair, a thick club painted with various devices, and a spear of very rude workmanship." To this list I may add, a rough-looking scimitar and a crooked dagger; as I have them among dresses and ornaments of this kind delivered up to me by converts, who had used them. Mr. Caldwell's description is very graphic. "When the preparations are completed, and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen, and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes, to work himself into a frenzy, he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or the blood

of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and dance with a quick but wild unsteady step. Suddenly the *afflatus* descends. There is no mistaking that glare or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him, and though he retains the power of utterance and motion, both are under the demon's controul, and his separate consciousness is in abeyance. The bystanders signalize the event by raising a long shout, attended with a peculiar vibratory noise, caused by a motion of the hand and tongue, or the tongue alone." It is in truth a horrid yell. "The devil-dancer is now worshipped as a present deity, and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, every thing for which superhuman knowledge is supposed to be available." I should add that neither Mr. Sargent nor Mr. Caldwell mean to declare these cases real possessions; while yet both they and myself feel unable positively to deny that such cases do occur among these deluded people.

These demons may not only be propitiated and diverted from the evil design entertained against the individual, who in fear offers the atonement; but may also be employed by malicious men as their instruments of vengeance upon others. This is done through the medium of charms procured from the Shastries, which are secretly deposited in the house or garden of the person to be injured; and which if he discovers, as they probably take care that he shall, often works the desired effect through the medium of fear and anxiety. I remember the case of a man recently come under instruction at Pākuṇeri, now a Catechist, who brought me an ugly wooden image about six inches long, with nails driven into it in several places, indicating the parts of his own body to be attacked with disease. He had found it buried near his door, and brought it thirty miles to show me, trembling through every limb, and entreating permission to present a complaint to the magistrate against the suspected party; nor could I, without the utmost difficulty, allay his fears, or induce him to abandon his design.

This dreadful system, as may be supposed, *is productive of many evils moral and social.*

It not only debases their character, and renders them wild and cruel, like the objects of their worship, but it also operates to their disadvantage and injury in respect to this life. When, for instance, epidemics, such as the small-pox and cholera, break out among them, they neither "humble themselves under the mighty hand of God" (as we are taught to do, and have recently done with such evident advantage, through His merciful acceptance of our humiliation), nor avail themselves of those medical remedies which God has both placed within our reach, and given us wisdom to discover. They take no medicine for such diseases, and never think of removing the predisposing causes of unhealthiness; but regarding these epidemics as the direct inflictions of evil spirits, they think only of appeasing their wrath by sacrificial offerings and devil-dancing. At such seasons, as before remarked, they are mad with this noisy and disgusting worship, the villages are illuminated with fires, the tom-tom beats all night, the blood of numerous victims flows upon the altars, while the yells of maddened dancers and infatuated spectators rend the air. The diseased, regarded as possessed, are sometimes brought before the altars, rolled in the

dust, shaken and beaten to expel the demon; and one instance I know of, where three poor children ill of cholera, who in Christian England would have lain on quiet beds, aided by the best medical advice, and soothed by the kind attentions of intelligent parents and friends, died before the demon-altars, more from the rough and cruel treatment thus inflicted upon them, than from the disease itself.

Let me mention another case, which, like this, occurred within my own district, showing how this system not only keeps its deluded adherents in ignorance of the ameliorating influences and the remedies placed within our reach, but also deters them from using them when made known. In the village of Kalu-thoor, partly Christian, partly heathen, the small-pox had raged for some time, carrying off many of both parties. At length the head man of our congregation, a good Christian man, and the stay of our people in the village, was attacked and died. I then proposed to our people that they should fumigate all their houses, and offered to bear part of the expense. It was done, and no other case of small-pox appeared afterward among the people. It was however as bad as before among the heathen;

and this being reported to me, I asked the Catechist why he did not recommend the same expedient to the heathen. He said he had done so; but they replied, that it might be very good for Christians to do so, but they dared not follow the same course. The bodies of men they said, are the field of cultivation belonging to Kāli (the queen of the devils), over which she sows her seed, the small-pox; and should they use any means for preventing it (such as vaccination), or for removing it (as fumigation and medicine), she would regard them as depredators upon her property, and bring upon them a greater vengeance! Alas! how cruel is the yoke which Satan has bound upon the neck of man! and how true is it that "godliness has the promise of the life that now is, as well as of that which is to come."

Another result of this system of demon-worship, which I must not omit to mention, is the hard-heartedness and deliberate cruelty which it infuses into their moral character. Not only is there the absence of that gentleness, kindness of feeling, and compassion, which distinguish the real Christian, and pervade in general Christian families and communities; but there is a roughness, a disregard of

one another's feelings, and even a ferocity, which corresponds to the character of their demons, and oftentimes a cold-blooded cruelty which even demons can scarcely surpass. I have mentioned one or two cases of this kind in the course of the narrative; let me add only one more. When I first went to Tinnevelly, a spot was one day pointed out to me, as the place where, a few years before, a man of the Maraver caste had forfeited his life upon the gallows, for a crime committed under the following circumstances. The party of Kavalgars to which he belonged were at enmity with another party who were trying to expel them from their office. This man and his father, towards evening, were guarding the reaped grain in the rice fields, and the old man, being weary, lay down near the heaps of grain and fell asleep. The mind of the son was occupied with thoughts of his enemies, and plans for defeating their schemes, when suddenly a mode of taking ample vengeance upon them suggested itself. Neither the sight of his poor old father sleeping soundly at his feet nor the thought of all the kindness which he had received from him could counterbalance his ferocious desire for vengeance on the opposite party; hindered by no

human sympathies or natural feelings, he deliberately drew his bill-hook from his side, and cut off his father's head. Taking it in his hand, he walked off to the European Magistrate, whom he knew to be encamped at a distance of about three miles, ran towards his tent, presenting the head, and crying out for justice upon his enemies, who, he said, had fallen upon him and his father as they were guarding the corn, and had struck off his poor old father's head at a blow, with which he had narrowly escaped. The Magistrate, guessing the truth from the improbability of the story, charged him with the crime, in such a way as to throw him off his guard and make him confess; and he was executed upon the spot where, without the slightest feeling of animosity to his father, he had committed this atrocious deed. It was not without good reason that St. Paul included among the attributes of a heathen mind and character, "without natural affection, implacable, unmerciful." (Rom. i. 31.)

An extraordinary instance of lying and superstition once came to my notice, which, it appears to me, must be included among the results of this demon-worship, though, I doubt not, many things of a similar character flow

from the more refined Brahminical system also. I should have attached no credence whatever to the story had it not been told me by a highly respectable Hindoo gentleman, a man even religious according to his creed, and told too with reluctance. A number of false reports were rife in Palamcottah respecting the Europeans there and in other places. One gentleman was said to have been overturned with his lady into a ditch; another to have broken his leg; another, at some distance, to have died; and so on. I asked this Native whence these false reports originated, and designated them as malicious. "No, Sir," he replied, "I don't think it is malice." "What then can it be," I asked, and pressed him for an answer. At length he told me that there is a certain colour which the dyers of Tinnevelly sometimes find great difficulty in making the cloth which they are dying imbibe. They fail again and again. This, which we should probably ascribe to the state of the atmosphere, they attribute to a remoter cause. These people, he said, have a notion, that at such times there is no way of making the colour take, but that of causing a number of lies to be told in the place and neighbourhood, and

they therefore hire people to go about raising these false reports. They imagine, I suppose, that the devils are indulging their malicious propensities by interfering with the atmosphere; that they appease or divert them by the lies and mischief thus propagated, and thus escape from the difficulty with which they have had to contend.

It must not, however, be supposed, that they regard these evil spirits *as tempters to sin*, in the Scripture sense of this expression. They have no idea whatever of the spiritual operation of Satan upon the thoughts and motives of the human heart, in inciting them to moral evil, and restraining them from moral goodness. Under the fear of physical evils, such as diseases, bodily sufferings or violent death, inspired into their dark minds, the father of lies conceals his real work upon the soul; and thus "hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ," when it shines around them by the preaching of His servants, "should shine into them." And not only has he concealed his own spiritual work in the fallen heart of man, but he has also persuaded them to regard these physical evils which we

know to be the corrective chastisements of our heavenly Father, sent to teach us the evil of sin, and to lead us back to Himself, as the inflictions of his own wrath and malice, only to be appeased or averted by the worship of him, which is due to God alone.

Such then is a very brief outline of the degrading system of devil-worship, prevalent among the lower orders or labouring classes of Tinnevelly, and probably much more extensively throughout India than is generally supposed. The religion of the Khoonds, who sacrifice children to the earth-goddess, is I believe, of the same kind. Whose heart does not ache at the thought of his fellow-creatures, each as capable as himself of knowing and loving God, and of cultivating all the charities of human nature, still lying in all this darkness, degradation, and misery? Surely it will be admitted that the Missionary is needed there. And shall he not while labouring to dispel darkness and misery such as this, be sustained and encouraged by the sympathy, and the prayers, and the liberal support of those at home who have been "called out of darkness into marvellous light?" Such then are the people among whom chiefly our suc-

cesses in Tinnevelly have been reaped. It has been the privilege of the Missionary brethren mentioned in the narrative, as well as my own, to meet with these people from Sunday to Sunday,, and from day to day, in places once devil-temples, but now houses of prayer, conducting divine worship, preaching the gospel, and administering both sacraments, all in their own tongue; and there, in those very places, have we seen and heard many who once danced madly round the demon altar, or yelled aloud while others danced, joining with us in the same holy and elevating devotions, kneeling humbly before their Maker, and addressing Him with us as *our Father;* listening with earnestness and joy to the tidings of redemption, and altogether resembling the recovered demoniac in the gospel, who was found "sitting at the feet of Jesus, clothed and in his right mind." To those who once poured out the blood of victims upon the altars of devils, we have administered the sacrament and seal of baptism, and into hands that have often received meats offered to the idols of ferocious demons, have we given the bread and wine of the Lord's Supper.

I cannot refrain from mentioning, by way of illustration, one instance which occurred in my district, of a family thus reclaimed. Near the village of Santhoshapuram, belonging to our Native Philanthropic Society, there was a small heathen village in which a noted devil-dancer resided. The Catechist of our village sometimes conversed with him on the subject of Christianity, but found him bigoted, firm, and unyielding. At length, one day, while taking his meal, he had the misfortune to lacerate his throat so severely with a fish bone, that inflammation, and ultimately mortification, succeeded. Demon sacrifices and worship were offered, but failed to cure him. At length, before he died, he called around him his wife and children, some of whom were grown up, and told them he had something very important to communicate. "You know," said he, "what a zealous worshipper of the devils I have been, how often I have sacrificed upon their altars, and how often I have danced before them in my sacred dress. But now, when I am sick and dying, all this proves to be in vain. Either they cannot, or they will not help me, and I find that it is all useless. It is too late for me to seek anything better, but let

me advise you to do so ; and this is my advice. As soon as you have performed the funeral rites over me, take my devil-dancing dress and instruments, and go over to that village where the Catechist lives who has often spoken to me about Christianity, settle there, and live and die Christians, and not devil-worshippers like me." Agreeably to this advice, the eldest son with his wife and child, two unmarried daughters, and a younger son placed themselves under Christian instruction, delivering up the devil-dancing instruments, dresses, and cloths, some of which I carried with me to England ; and about a year after, the wife also of the old man yielded and became a learner. On the 28th of May, 1843, I admitted the former six persons to baptism, and was touched with the joyful expression of their countenances, one of the women even shedding tears, when they came after the service to thank me and to return to their village. Some time after, I baptized the mother also ; most of them are now communicants, and the younger brother is an efficient schoolmaster in the Mission. On my last visit to the village of Santhoshapuram, I examined and approved seven of their relatives for baptism, who had been brought

under Christian instruction through their influence.

From these observations it will appear that our converts in Tinnevelly have been reclaimed from two forms of heathenism, both probably as far removed from the true knowledge and worship of God as any upon the face of the earth; some from the Brahminical form of Pantheism, a system thoroughly adapted to the sinful, especially the sensual propensities of fallen human nature, and eminently calculated to retain its hold upon the darkened mind; the larger number from a low, ferocious, and debasing system of superstitious fear which, while it holds the mind in slavish dread of temporal evils, extinguishes those enlightened sentiments and generous feelings to which some, even without the light of revelation, have attained.

But we proposed to inquire into THE CAUSES WHICH HAVE INDUCED SO MANY PERSONS IN TINNEVELLY TO RENOUNCE THIS SPIRITUAL THRALDOM, AND TO PLACE THEMSELVES UNDER CHRISTIAN INSTRUCTION AND CONTROL.

First, We attribute much of this effect to the general diffusion of Christian knowledge through the Province, by means of Missionary

labour. The Missionaries have all acquired the language of the people, and hold the freest intercourse with people of various castes ; and for years have travelled far and wide, holding divine service with their own people, establishing and examining schools in heathen villages also; and by ordinary conversation and public discussion, declaring among the heathen the truths and offers of the Gospel. Their Catechists, scattered over a large portion of the province, have been aiding them in the same work, penetrating often farther than the Missionary himself, and bringing the truth before the minds of the people in general more familiarly, and, perhaps, to the comprehension of ignorant and untutored minds, more clearly and effectively. Thousands of religious Tracts, Catechisms, and separate Gospels have been distributed year after year, while special Tract distributors have often traversed different parts of the province, reading and giving away these small publications to those who would hear and receive them. In the schools Tracts and many larger books have been given as rewards, which the children, we know, have read to their parents and other members of their households. And

the results of all this agency and operation, though by no means as great as we could wish, are yet far from being contemptible, even among those who have not yet joined the Christian Church. Further inquiry has been excited in the minds of many. Few now undertake to defend heathenism as good, but rather excuse it as allowable and good enough for themselves: the confidence of many in the truth of Hinduism has been shaken, and the lips of many confess its absurdity and folly.

Permit me to digress a little to mention a few instances to shew these results in individual cases.

Soon after I arrived in Tinnevelly, a young man was led to embrace Christianity, from a sermon which he heard in the Tinnevelly Church. It was the very person just mentioned as the Catechist of Santhoshapuram, whose testimony was made useful to the devil-dancer and his family. I was on a tour soon after in the North-west, when I found that a Jemindar had become friendly to our Catechist and people there by reading some Tracts which had been presented to him; and a Brahmin himself on the same journey, came to talk with me on the subject of

Christianity, showing me a New Testament which had been given to him a year before, and which he had evidently been reading. A highly respectable man at another village sometime after, told me that he had read our books, and though he was not prepared to embrace our religion, he approved of it, and felt grateful to us for establishing among his countrymen schools, which had already done much good. Instances have come before us of persons still heathen epitomising, and even putting into poetry, portions of Holy Scripture. Several persons devoted to a kind of monastic life, called *Sanniyāsies*, have been converted. One of these had been accustomed to wander about from place to place, and frequently to spend much time in prayer and fasting and counting his beads upon a mountain near Nalloor. When he was at home, instead of lying down to rest, he would prop himself up in a corner upon two short crutches, and take no more sleep than such an uneasy position would allow. A Catechist one day visited him, and told him of "the more excellent way." He listened, came to Mr. Rhenius at Palamcottah for further instruction, and was ultimately baptized by him

with the name of Samuel. When I arrived at Palamcottah I found Mountain Samuel, as he was commonly called, an assistant Catechist; and after many years service as a quiet good man, he died in peaceful hope. His wife, who told me of his happy end, said she was hoping soon to follow through the grace of her Saviour, her good old man to the heavenly kingdom; and in a few months after, this hope was realized, as far as man can judge. Another most satisfactory instance occurred at Perunkullam, in the person of an elderly man, a Vellahlan, who also became an assistant Catechist. I have mentioned also that the eyes of many have been opened to see the absurdity of the idolatry which yet they continue to practise. Let two instances suffice.

I was at a village about ten miles from Palamcottah, where we have a congregation. Walking outside the village with the Catechist to get into conversation with the heathen, we got into discussion with a Brahmin who cavilled a good deal at Christianity, and with much ingenuity and spirit defended idolatry. Others gathered round, and presently we came upon a small heathen temple. To my surprise, there was no idol in it. When I asked the

reason, the bystanders hung down their heads and were silent. At length, when I pressed the question where their *Swami* was, they confessed with a smile of mingled humour and chagrin, *that some thieves had broken into the temple and carried him off.* I looked round for the Brahmin, but he had quietly made his retreat; how could he face such an argument as that? We should expect to find, that persons so put to shame would abandon idolatry at once,—convinced of the helplessness of their gods. Alas! it is not so. They lose their confidence in that particular god, as powerless; but then they are only led to adopt one who they hope will have greater power or better luck. Idolatry is a labyrinth, to which Christianity must furnish the clue.

The other instance occurred at a village about eight miles further north. We had established a school there, at the request of the people themselves, although they were all heathen. One evening, after examining the boys, I walked through the village to the temple of their tutelary god, in which a stone idol was placed. Near it stood one of the villagers, a respectable man, with whom I entered into conversation. To give it a religious

turn I referred to the examination, commended the boys, and inferred from their intelligence that the people of the village must be intelligent also. The man having acknowledged the compliment, I asked how, as such they could expect their prostrations to be seen, and their supplications to be heard by eyes and ears of stone; and added; "Now, if when you come and present before this image your cakes and fruits, he were to put forth his hand, take them up and eat them before you, I could understand how you might be deceived." Observing a smile upon the man's face, I appealed to him, whether such a recognition ought not to be required. "I can tell you what, Sir," was the unexpected reply, "if when we come and put our cakes before him, he *were* to put forth his hand, take them up and eat them, very few people in this village would ever offer him any more."

But to return. It must be evident from these facts, that there has been a very extensive diffusion of Christian knowledge, at least of its elementary truths throughout the province of Tinnevelly, and that many have been led to consider the probability of its ultimate

predominancy, and the advisableness of embracing it, either at present, or at some future time more favourable to its reception. And to this state of things we ascribe *the groundwork* of that movement by which so large a number, as from thirty to forty thousand persons in the two Missions, have been brought under instruction. But we do not for a moment suppose that this has been the only cause, nor indeed the immediate impulse to their determination. There are still thousands in Tinnevelly who have as much knowledge of Christianity, as most of our converts had when they joined us, who yet remain in heathenism. Of these we have reason to believe that many are disposed to come, but have not yet been sufficiently impelled by the circumstances and considerations which influenced others to cast off their idolatry and join the Christian Church. We can, I conceive, scarcely expect whole families, and perhaps villages to abandon the religion of their youth, and of their ancestors, for one which they have had but few opportunities of understanding,—without some impulse of a worldly kind. What then, it will be asked, are those impulses. I will explain.

The few who at first placed themselves under instruction, met with opposition and injustice from their friends or superiors who were annoyed at their defection from them. They probably were, as many have been since, deprived of privileges, plundered of their property, personally maltreated, and moreover made the victims of false complaints before the authorities. Under such circumstances they were of course advised and assisted by the Missionaries and their Catechists in obtaining redress, or escaping oppression. Success showed that the poor Shanar and even the Pariar could, in connexion with the Mission, obtain protection and enjoy security. Again, the Catechists, an educated body of men (that is, in comparison with themselves) and some of them men of caste and talent, scattered among the villagers were capable of advising them upon most subjects, of rendering them much assistance in their petty disputes with their neighbours or with one another, and have often by their own influence, or, by referring cases of this kind to the Missionary, succeeded in reconciling parties who were at enmity, turning aside the anger of superiors, and even inducing hostile persons to connect them-

selves with us. Our people too, have been a united people, and have thus often been screened from the petty tyranny and oppression of natives endued with a little authority, upon which they constantly presume to commit acts of extortion and injustice. Nor must the influence of relationship, which in India is very great, be omitted from among the causes of our success; for large numbers have been swayed by it to place themselves in connexion with us. Upon the whole, the temporal condition of our people has been decidedly improved, not by any pecuniary advantages received from the Mission, for there are none, but from Christian knowledge, education, deliverance from spiritual slavery, protection, and the cultivation of industrious habits; and is it to be wondered at, if many have derived, from seeing the advantage of connecting themselves with a united and and protected body like this, an impulse which their faint perceptions of the truth of Christianity would not of itself produce? The great motive then, which, as it appears to me, has impelled so many to place themselves under Christian instruction, is the idea of *protection*. Their attachment to their own degrading super-

stition having been shaken by the causes before described, they are prepared to relinquish it for a pure religion, which has the promise of the life that now is, as well as of that which is to come. Nor would I venture to say, especially when we see so many whom all these motives combined have failed to draw into the region of light, that there has been no spiritual influence exerted on their minds by the secret operation of God's Holy Spirit, and no special arrangement of circumstances in His providential dealings predisposing them to accept the offers of the Gospel presented to them. Rather we acknowledge with gratitude the operations of His goodness and grace.

The question then arises, how far the Missionary is justified in receiving under Christian instruction, persons whom he knows or suspects to have been impelled to seek it by secular motives. That a Missionary would not be justified in placing worldly motives before the mind of a heathen as an inducement to become a Christian, or in constructing a system for drawing over converts by the lure of worldly advantage, is at once admitted; both because it would be contrary to the teaching and example of his divine Master, and also a

sure way of sowing tares instead of wheat. He must employ only the grand motives of the Gospel, and deal with spiritual truths; nor must he conceal from his converts the probable consequences of faithfully taking up the cross and following Christ; but if a person, or a number of persons whom his message reaches perceive that Christianity is a system of justice, protection, and peace, and if this feature of its character be to the dark mind of a heathen more evident and attractive than its spiritual excellence and advantage, is the Missionary to repel them, or refuse to receive them under instruction until they have derived that clearer knowledge and those purer motives, which, under ordinary circumstances, only a course of spiritual instruction can produce? "Do men gather grapes of thorns or figs of brambles?" If I repel a man who seeks to place himself under the means of grace, because he has been impelled to do so by a secular motive, do I not imply that he can obtain a purer motive from some other source than the Gospel? Are not men even in a Christian land often led to the house of God by a mixture of motives, perhaps by entirely unworthy motives, where yet they derive

blessings unexpected, and undesired? Even the motives of the prodigal son were not absolutely pure, he had an eye also to "the bread enough and to spare" in his father's house. The great point with us is, whether persons or parties are really willing to give up heathenism, to join the Christian body, and submit to its rules and discipline without reserve, and without any *intention* of drawing back, when, perhaps, some temporal advantage is gained. If we are satisfied of this, then though there may be a mixture of motives in them, after explaining most fully and unreservedly, what Christianity and its requirements are, we do receive them, trusting to the power of divine truth, and the means of grace, to sift their motives and produce better. It may be that in the Gospel net we inclose both good and bad; (Matt, xiii.) the sorting process soon takes place; some we decline at once, as when they are in actual litigation with a hostile party; some are cast off for open sin or irregular attendance, or for relapses into heathenish acts, others are driven away from us by the force of temptation or persecution, or they withdraw from dislike of the requirements and restraints of the Gospel. Many however are retained, and

ultimately admitted by baptism into the Christian Church. Let it not however be supposed that we receive all who may express a desire to join us; we thoroughly inquire into their reasons and intentions, and as far as possible test their sincerity, and after all do not finally receive them into our number till they have satisfactorily passed a probation under ordinary circumstances, of three months. And even then, we require of them a written promise, signed by the adult men, that they and their families will regularly attend divine worship, conform to the rules, and submit to the discipline of the Christian Church, as generally observed in our Mission.

I have felt it my duty to state these matters distinctly, for several reasons. It is possible that some Missionaries may have been too strict in dealing with *inquirers*, and may have demanded of them more knowledge and better motives than can reasonably be expected of those who have not become disciples. Other Missionaries again may have felt unreasonable discouragement at hearing of our successes, from not knowing how much is to be ascribed to divine providence as well as to divine grace. And further, lest any, ignorant

of these facts, should be led to form exaggerated notions of the character of our converts, and expect as much of them as if they had each embraced the Gospel from a thorough conviction of its overwhelming evidence, and of its exclusive claim upon the belief and affection of man.

We now proceed a step farther, and notice THE PRESENT CONDITION AND CHARACTER OF OUR CONVERTS. Some having just renounced heathenism, and having, from the difficulty of supplying them with constant instruction, derived but little knowledge of the Christian doctrines, are but little advanced in point of intelligence and character above their heathen neighbours. The distinctive difference may perhaps be pointed out by a figure; there is at least as much difference between them and the heathen as between land enclosed for cultivation, and the waste land outside the fence. There are others too among those long under cultivation, whom we mourn over as careless, unimproving, and even incorrigible, and this is especially the case with *elderly persons*, who, having become superannuated, or persons of no importance in their own families, came under instruction with their sons and grand-children

as a matter of course. We are obliged to bear with them, almost hopeless as they seem, because it would be cruel to turn them back to heathenism, and divide the family to which they belong. There are others who attend Church very much as matter of form, and require to be frequently looked after, and stimulated by the Catechist, and the head-men, who act as a kind of church-wardens in managing the affairs of the congregations. But, after all these deductions, which it is impossible to make without a feeling of anxiety and sorrow, seeing that we long for the salvation of every one, there is still a very large body of men, women, and children of all ages, who attend divine service regularly and with pleasure, who observe the Sabbath-day, learn the Catechisms in use among them, and possess a very fair amount of Christian knowledge and character. And among these there are many upon whom our eye rests with all the satisfaction which the thought of meeting them at the right hand of the Saviour in the great day can inspire. In most congregations they meet for divine service twice, in many three times, on the Sunday, about the hours of seven,

twelve, and seven ; morning and evening prayer is held too each day where the Catechist is resident, after which the people learn the Catechism, portions of scripture or hymns ; each person is not of course expected there on every occasion, but a considerable proportion of the congregation does attend, as their convenience may allow, and the progress in their lessons may require.

Each person, male and female, unless distinctly exempted by the Missionary himself on account of age or inability, is required to learn and repeat the Catechisms in use ; and lessons of some kind besides ; an account is kept of the progress of each, and the individual is frequently examined by the Inspecting Catechist, and the Missionary himself. In this way the majority of our people become able to repeat the Lord's prayer, the ten commandments, the creed, several portions of the Church service, and to give a very tolerable account of the principal facts and doctrines of Scripture ; while some of the women, though quite unable to read or write, will repeat, besides the doctrinal and historical Catechisms, the whole of the Sermon on the Mount. Of late we have done more

than we formerly could in diffusing education among *the children*, though still far less than we wish; and now it is no uncommon sight to see the younger people stand up with their prayer-books and hymn-books, or sit with their New Testaments open before them, following the services of the Church. That the character of our people generally is raised to an elevation much above that of their heathen neighbours, will not only have been evident from the foregoing narrative, but has often been acknowledged by the heathen themselves. The fact of so many decent and respectable village Churches rising up throughout various parts of the province, is a silent testimony of the same kind. We desire not to convey an exaggerated impression of the character of our people, rather we would call upon all our Christian friends and supporters to remember their imperfections, and offer earnest and unceasing prayers for a much more effectual blessing upon these infant congregations, and a more extensive conversion of heart among them all, baptized and unbaptized; yet we feel little hesitation in saying that by the providence and the grace of God, the foundation of a native Christian Church in the province

of Tinnevelly has been effectually laid, and that many living stones are being built up thereon, to the glory of His holy name.

It may be interesting to subjoin a specimen of the mode in which the account of our congregational lessons, just referred to, is kept for six months.

CONGREGATION OF ——

No. of family.	No. of persons.	Names.	Age.	Condition.	Lesson Jan. 1st.	Jan.	Feb.	March	April	May	June
1	1	John	45	+	12 D	13	15	absent	15	17	18
	2	Mary (wife).	38	*	90 H	32	35	38	38	39	42
	3	Abraham (son)	20	—	14 D	14	14	sick	15	16	16
	4	Pakiam (daugh.)	16	+	48 H	50	53	56	57	60	62
	5	Nallatambi	10	+	20 D	21	22	23	24	25	26
	6	Annal	4	+	—	infant	—	—	—	—	—
2	7	Yesudasan	30	*	20 H	21	22	24	25	25	27
	8	Nallamoot (wife)	26	+	40 D	40	42	irregular	43	44	44
	9	Sarah	7	+	4 D	5	6	8	sick	sick	dead
	10	Dewasagayam	3	+	—	infant	—	—	—	—	—
	11	Selvam (sister)	17	+	12 D	13	14	16	irregular	17	18
	12	Rakki { widowed mother.	55	—	—	old	—	—	—	—	—

The mark + signifies that the person is baptized; the * that the person is a communicant; the absence of both marks, that the individual is not yet baptized, and the words "*infant*" and "*old*," excuse the Catechist from responsibility in respect of their acquiring lessons by heart. "*Absent*" means absent from the village during the whole or the greater part of the month. The letter D means Doctrinal, the letter H, Historical Catechism, the latter learned after the former is finished; the person against whom H is placed, is however, examined in the Doctrinal Catechism also. The widowed mother is one of the unsatisfactory old people whom I have referred to.

LETTER XV.

GENERAL VIEW OF THE MISSION.

I HAVE now to conclude this series of letters by describing, as proposed in the last, the modes of teaching we have adopted, the discipline observed in our congregations, and the agency we employ; furnishing also some account of our progress in the promotion of female education and improvement, and a few brief remarks in reference to the general effect of our labours in Tinnevelly.

MODES OF TEACHING.—It must be evident, I conceive, to every one who has weighed what was before stated in respect of the prior condition of our converts, that modes of instruction and discipline instituted for a country already Christianized, would be to a great extent unsuitable to them; scarcely less so than the clothing of an adult to the body of an infant. The previous ignorance, errors, tastes and habits of persons just emerging from hea-

thenism, together with their peculiar modes of thought and feeling, must all be taken into the account, and treated wisely by him who would secure their confidence, and exert a salutary influence upon their minds. Accordingly we adopt with new-comers some such mode as this.* When a number of persons have agreed to place themselves under Christian instruction, we assemble as many of them as we can, men, women and children, in what was lately their devil temple; or in a rude shed put up for the purpose. After a short prayer, we talk to them in the most simple and familiar manner. The Lord's Prayer generally forms one of the subjects of conversation, and the Missionary after explaining it, gets them to repeat it after him two or three times. The Catechist follows this up when they meet together again, and after the whole have learned to repeat it together, prevails upon one or two, who seem most interested, to attempt to repeat it alone. This is done after many a blush on the part of the venturesome individual, and many a "now then" on the part of the teacher. The diffi-

* I have stated the fact in my last letter, that all learn lessons, here it may be well to shew how it is effected.

culty once surmounted, another and another ventures among the young people, and by and bye a woman tries, then a man, and soon the whole party are found repeating the Lord's Prayer and the ten commandments, until the Doctrinal Catechism is regularly commenced. Many soon manifest a pleasure in repeating these lessons, and we may regret rather than wonder that a little self-importance is inspired, and that some traces of vanity are here and there to be seen. There can be no doubt that the plan of inducing *all* to repeat lessons of some kind, first together and then individually, has the effect not only of instructing their minds, but also of interesting their feelings on the subject of religion and the services of the Church. They feel that Christianity is not an idle attendance at divine worship, but a thing in which they have a part to perform. And as only a small proportion of our people can read and write, it is the only effectual mode of infusing Christian truths into their minds; and accordingly I have always observed, that where the people repeat their lessons well, and make satisfactory progress in learning them, our preaching is listened to with most attention,

and is best understood. When we preach too, we adopt a plan that would seem very strange in our English Churches; for we frequently put questions to the people as well as to the children upon what we are saying, (as for instance asking them what the text is, or what were the heads of the discourse, just announced.) Our questions are generally such as to elicit an echo of what has just been uttered, though occasionally in our more advanced congregations, we may ask for a scripture character, or parable, or text in illustration of our remarks. This is done both to keep up their attention, and also by *their* repetition of it to impress the sentiment more forcibly upon their minds.

By this universal and constant practice of requiring lessons to be learned and repeated, as well as by questioning them upon what they hear, our people, although for the most part unable to read, have acquired a considerable knowledge of Scripture, and would be better able than congregations generally in England to give an account of the main facts, doctrines, and precepts of the Bible. I have no hesitation in saying, that our more advanced congregations might in this respect be compared

with our best congregations in England, and suffer no disparagement.

When a number of families, or a whole village have been instructed for some time in the manner described, and begin to exhibit marks of improvement and earnestness, they are exhorted to give in their names as *candidates for baptism.* A list of these is kept by the Catechist, who, agreeably to our instructions, gathers them together at stated times, or as opportunity may serve, and teaches them what is needful to prepare them for our examinations, occasionally reading to them the baptismal service itself. When the Missionary in his rounds, visits the village, this Catechumen class is called together and examined by him. If he finds them unprepared, he points out their deficiencies, and advises them how to proceed in the interval before his next visit; and this kind of delay is of frequent occurrence. When at length he finds some of them prepared, he either baptizes them before he leaves the village, or appoints a future day for the purpose, generally a Sunday, or festival for the reason stated in the Rubric of the Prayer Book; and oftentimes in some central congregation

whither such candidates resort from several neighbouring villages. For my own part, I generally prefer baptizing candidates in their own village, deeming their public profession of most value where they are best known; and also because it gives an opportunity to all the people of that village of seeing what baptism is, and of learning its covenant-engagements. Generally speaking, it is seldom within less than two years that adults are admitted to baptism,—oftentimes it is much more; for as they are all in regular attendance upon the means of grace, we think it a less evil that they should wait a considerable time without baptism, than be admitted before we have satisfactory evidences of their sincerity and earnestness. The mind of a Hindoo, (to say nothing of others) needs to have before it something yet to be attained; when that is acquired he thinks the need of exertion has ceased; and were we to baptize our people before tolerable progress in knowledge and character had been made, even if we thought this right, we should find it difficult afterward to urge them forward with sufficient force. We have often found this relaxation taking place after baptism; and

hence a season of confirmation has proved most useful, to those also who have been baptized as adults, in arousing them to recover the knowledge which had begun to slide away from their minds.

We do not consider that either baptism or confirmation are of themselves a sufficient qualification for immediate admission to the Lord's Supper, or that they dispense with the necessity for an interval of probation. Our experience of the native character, even when under Christian influence, leads us to regard such an interval as very important, and we think that a careful consideration of the services of our Church confirms this view of the case. Baptism and confirmation create a body of persons *eligible* to the Lord's Supper, but do not lead them thither as a matter of course. Different qualifications are prescribed in our Catechism for "those who are to be baptized," and for "those who come to the Lord's Supper"; and I think it is impossible to read over and compare the Service for Confirmation and the Communion Service without perceiving that the requirements in the latter case are greatly in advance of those in the former, and imply an interval for the acquisition of greater

knowledge, and the formation of a much more decided Christian character. As, therefore, we have a class of catechumens preparing for baptism, so also we have a class of baptized persons *preparing for admission to the Lord's Supper.* And after they have been admitted also, we labour to sustain and increase their knowledge and piety, by assembling our communicants before each administration, for the purpose of examination, instruction, and prayer.

In addition to these modes of instruction, we have also in many places commenced Sunday schools, for young persons and adults; in other places such persons come together for an hour or two in the week days to learn to read. We have also instances of women learning in our village girls' schools. I need not say that we also endeavour, as much as possible, to promote the education of the children of our converts; latterly we have made considerable progress in comparison of former days, though much yet remains to be done. Now it is a very common sight to see boys and girls coming to church with the Psalter, the Hymn-book, and sometimes with the New Testament under their arm, and to hear them repeating

the responses, and reading the alternate verses of the Psalms in the course of the service. Many of the adults also learn as lessons, in the way before described, portions of the prayer-book, and thus are able to join audibly in the public devotions.

I have now to speak of our AGENTS AND ASSISTANTS in the work of the Mission.

At first they were divided into two classes, *Catechists* and *Schoolmasters*, and this twofold division is still much used, although the former class has since been subdivided. Even then there were Inspecting Catechists among them; but now we have *Readers* and *Assistant Readers*, *Catechists* and *Assistant Catechists*, *Inspecting* and *Assistant Inspecting Catechists*, forming so many grades. Among this body, there are some who are men of fair education and ability, either having enjoyed the advantage of some instruction while heathen, or having been brought up in the Palamcottah Seminary, where the elements of a good education, partly in Tamil and partly in English, are afforded to a select number of boys chosen from the various Mission Stations. A few Christians from the Missions in Tanjore have been employed as Catechists, and have rendered us

good service. But the great body of our Catechists and Readers are persons whom the several Missionaries have selected from their congregations, from time to time, and trained for the office in what we call *Preparandi Classes.* The Missionary in his rounds notices one young man in this congregation, and another in that, who gives promise of being a suitable person hereafter to become a Teacher. If this impression be confirmed by personal examination and the good testimony of others, he proposes to take them into the Preparandi class at his Station. They find, on joining it, from five to ten other young men, mostly single, from eighteen to twenty-eight years of age, who study Scripture history and theology, with something of general knowledge, attending the Missionary daily for one or two hours. They deliver also a portion of Scripture daily to the Inspecting Catechist, who explains it, and, moreover, perfect themselves in writing and arithmetic, by the help of the Station Schoolmaster. On the Saturday they go, two by two, to the neighbouring villages, furnished with a few tracts, which they read, explain, and give away to as many as may be disposed to hear and receive them. These young men

occasionally support themselves, at least for a time, while in the class, but generally receive a small allowance, just enough to find them food day by day, and they sleep on mats in a small room allotted for their use. After being in the class from six to twelve months, they are sent out, if satisfactory, some as Assistant Schoolmasters, some as Assistant Readers: occasionally one becomes a reader at once. A small sum is allowed to set them up at starting, so as to avoid the necessity of incurring debts, and thenceforward they receive a salary monthly, exceedingly moderate, larger or smaller, as they happen to be married or single. As they advance to a higher grade, a slight increase of salary is given; but the remuneration to all our teachers below the rank of Inspecting Catechists, taking the average of the whole, is not more than the pay of our domestic servants. They are not therefore raised much above their own relatives and friends, and their own position in society, either by a very superior education or high salaries; but only so much as to render them respectable and useful in their own rank and station in life.

At the same time we are not indifferent to

their moral and spiritual improvement while actually employed; indeed the whole of this body of Teachers are still under a constant and most important system of instruction; and we further aim at raising up from among them some who may be qualified by superior attainments for more important and responsible situations. Each Missionary meets his Catechists, Readers, and Schoolmasters once in the month, some, whose districts are more compact, every week. My district being extensive, they could only meet monthly; and it may be gratifying to relate our doings on those occasions. On the Saturday evening they were accustomed to assemble from the various villages by the time of evening prayer, at the commencement of which, each announced the number of new comers in his village during the past month, and oftentimes on those occasions have we rejoiced at hearing of ten, twenty, and even fifty families having placed themselves under instruction since we last met. On the Sunday they attended the services of the church as worshippers; (for our Catechists and Readers perform the services only in the absence of the Missionary;) and you might generally see them taking

notes of the sermons, writing rapidly with their iron pens upon the palmira leaf. They also had the opportunity of attending the Lord's Supper. On Monday morning, when we met for business, the first thing after prayer was to choose two of the body to prepare sermons,—one to be preached that evening, and the other on the following evening, before the Missionary; the other Catechists, and the people, assembling at evening prayer. Formerly they chose their own subject; but finding that the sermon was not always their own composition, I adopted the plan of choosing the two texts myself, allowing them to show me the proposed heads of their discourse for approval or correction. They are then allowed the whole day for writing their discourse; and frequently I have heard such good and useful sermons delivered by them on these occasions, as might be translated and preached with advantage in an English pulpit. A few observations upon the sermon, after its delivery, are usually offered by the Missionary, pointing out its excellencies or defects. Monday and Tuesday were devoted to a full inquiry respecting the state of the various congregations and to the settlement of any questions that

may have arisen in connexion with them. The building or repair of churches, schools, Catechists' houses, and a variety of other matters of business, are also then brought forward. The Wednesday was devoted to the personal examination and instruction of the Catechists in religious knowledge. Having already repeated to the head Catechist the chapters which they committed to memory during the month, they were invited to ask any questions they please upon that portion of Scripture, or any other. They were then thoroughly examined in a portion of Watts' Scripture History (translated and printed by ourselves), which had been a subject of study during the month, and they were expected to bring parallel passages, and illustrations bearing upon it, as well as to explain all allusions and customs involved, and to give the chronology of the several events, which, in our translation, we have added to the book. After this, some time was spent in hearing their own daily memoranda of employments read, which frequently elicited observations and advice, and enabled the Missionary to judge both of their individual state of mind and their industry. Sometimes the heads of sermons were dictated

to them while they wrote; sometimes a sermon itself. On these occasions I dictated to my Catechists an Exposition of the Lord's Prayer, and a course of Sermons on the Creed, eleven of which, more carefully and fully written out in Tamil, I have published at the Palamcottah press. I hope still to complete the volume. The meeting was then concluded by an address on the subject of their own spiritual welfare and salvation, and the nature of the work in which they are engaged. Seldom have I felt more solemnly the power and reality of divine truth than on these occasions, which have generally concluded, I trust, with the most serious and earnest supplications to God for His blessing on ourselves and our work. The day concluded with Divine Service in the church, and a Sermon by the Missionary, especially directed to the body of Teachers. Early the next morning, all excepting those who had special matters of business yet to settle, departed to their villages, reanimated for the labours of another month. At ten o'clock the Inspecting Catechists assembled with the Missionary, and formed a kind of Committee for the consideration of all questions referred to them, or requiring full

discussion. Palamcottah being the central Station of the Mission, as well as the original one from which the others have from time to time been formed, all the Societies common to the whole Mission continue to be managed there, subject to the direction and control of the Committee of Missionaries. Consequently the affairs of these Societies are discussed and arranged on these occasions, and their pecuniary transactions attended to. The whole day is generally consumed in thus transacting the business of the Tract, Book, Bible, Native Philanthropic and Widow's Fund Societies, and also of the Church Building Fund of that particular District, with other matters left unsettled on the preceding days. These things accomplished, the Inspecting Catechists, and all others not resident in Palamcottah itself, return on the Friday morning to their respective posts of labour. Since the formation of so many new Stations the business of these Societies has by subdivision also considerably decreased, and I was able during the last year to hold my own monthly meetings generally at Aseervāthapuram, a place more central and convenient to my own District. I have described rather what used to take place pre-

viously, though occasionally all this still takes place at Palamcottah.

The *character* of our Catechists and Readers, is a somewhat delicate point for me to touch, having had a considerable share in its formation; still I may be permitted to say a word or two respecting it. Considering then the fact that many of them were once heathens, destitute of an early Christian education, and its holy associations; that generally they know no language but their own, and therefore cannot read English books; that their advantages have been but scanty compared with those of Englishmen in their own country: and also taking into account the peculiarities of the Hindoo character, and the many temptations to which they are exposed by living among the heathen, or among persons only just reclaimed from idolatry; where they see and hear a Clergyman only once or twice a month; and that they hold at the same time an office of importance and authority likely to engender vanity, self-conceit, and pride, it will be no exaggeration to say, that they form as a whole, a respectable, intelligent, active, and influential body of teachers, most usefully employed under the Missionary in the dissemination of

religious truth among their own countrymen, and in preparing the way for his ministerial labours. There are, no doubt, among them indifferent and unsatisfactory men, and such by degrees are weeded out; this however is not their general character, while there are not a few whom we regard as undoubted Christian men, who understand and love the Gospel, and labour with earnestness and zeal for its diffusion, both among the Christian people and their heathen neighbours. To the honour of the body, it must also be mentioned, that they have not unfrequently been exposed to danger, and subjected to persecution in the discharge of their duties, of which instances have already been mentioned. In times of Cholera, I have never known them forsake the villages where it has broken out, or refuse to visit those attacked by it, notwithstanding, that several among their body have thus fallen victims. I remember the case of a Catechist who took the disease in attending the sick, and was buried by the Catechist of a neighbouring village; who, being likewise attacked, was buried in the same grave on the following day. To the instances of persecution already noticed, let me add another

which took place in the Meignyanapuram District.

The Catechist of one of its villages, together with the Assistant Inspecting Catechist, called upon the head-men of either that or a neighbouring village to punish and restrain a heathen man living there, for an improper connection with a person under Christian instruction. The head-men, finding the man guilty, adopted the practice usual in such cases of beating him, taking also a bond from him, promising better conduct in future. The man, impelled by vexation, and the Native idea of bringing vengeance on his punishers, hung himself the same night; and his family and friends, regarding the head-men and the Catechists as the cause of his act, demanded vengeance. The head-men, frightened for the consequences, and having no great liking to the Catechists, joined with the friends of the deceased, and presented to the Native Magistrate a charge of wilful murder against these two Catechists and some of the Christians, producing the body. False evidence was most ingeniously got up, and the case was committed to the Sessions Judge. Great was the anxiety felt throughout the Mission for these men; and the dis-

honour to the Christian name likely to ensue, was dreaded by all. And, but for a most providential circumstance, it is difficult to say what would have been the result. When the evidence was thoroughly sifted, it was found that at the very hour named as the time of the murder, the Assistant Inspecting Catechist had been sleeping in the very same place with Mr. Thomas himself, the Missionary of the District. And Mr. Thomas being able to depose on oath, that at that very hour he had been obliged to wake this individual, and beg of him to retire to the verandah outside, because the strong nasal accompaniment of his slumbers deprived himself of the power to sleep; this circumstance, with others of a suspicious character, unravelled the whole plot. The Catechists, to the great joy of the whole Mission, were acquitted, and their accusers punished instead.

It will be easily conceived that we entertain a deep respect and affection for a body of men thus raised up, and usefully employed by ourselves in the great work assigned to us, and this feeling is again confirmed and deepened by the confidence and affection which they in turn manifest toward ourselves, of which we have many proofs.

With regard to the *wives* of our Catechists, formerly they were nearly all uneducated, either having been brought up in heathenism, or because in the infancy of the Mission there were few opportunities for females to obtain education. To the honour of several it must be said, that after they have become mothers, encumbered with family cares, they have acquired the art of reading, either from their husbands, or by the help of girls in the school of the village where they reside. The former state of things is now gradually disappearing, since we do not permit any of our Readers and Catechists to marry uneducated women. They have the privilege of choosing educated young women from our boarding schools, or of sending the young women of their choice into those schools to be taught, or they may make private arrangements of their own to procure an education for them ; but uneducated women they must not marry. Feeling that we could not allow young men, trained by ourselves for Mission employ, in which they are to be our representatives and agents among the heathen, and our assistants in the instruction and government of the Christian flock, to be united with women as ignorant, and helpless for the

education even of his own children, as the ordinary women in the congregations, who must necessarily by this defect be unequal partners for their husbands, and hindrances to their improvement, we several years ago came to the resolution of forming and insisting upon the rule just mentioned; and the consequence is that now our Catechists generally, are married to suitable wives, who are respected by the women of the congregation, and many of whom have also become school-mistresses in the villages where their husbands are employed.

This observation leads me to the subject of FEMALE EDUCATION AND IMPROVEMENT. I need not say a word to prove the vast importance of this subject to the welfare of the Christian Church; for we should be regarded by our supporters as unfit for the work we have undertaken, if we did not recognize its advantage and necessity. We labour however in this cause against many difficulties. In the first place, there is the national prejudice of the Hindoo against the education of their females. There are no educated women among themselves; the wife, the daughters, and the sisters of the Brahmin, of the Rajah and other castes, are entirely unable, either to read and

write, or to use the needle. Imagine the state of barbarism which would roll back upon the females of England, if they all, even the ladies of the land, were deprived of the power to read, write, and sew, and you may then form an idea of the degradation and hopelessness of female society in India. Their husbands deliberately keep them in this state of ignorance in order to maintain their authority over them, and they themselves assign this as their reason: "What, let our wives learn? how in the world should we ever keep them in order, if they were as wise as ourselves?" Observe now the consequence of this blind policy; by refusing to the female the advantages of education, they disqualify her from becoming the companion and friend of her husband, and deprive themselves of the social enjoyment and happiness to which educated females so largely contribute. In happy England, the father and mother, the brother and sister, the husband and wife, sit down together at the same meal, and interchange with each other happy smiles and kind attentions; and the information and knowledge which each possesses, becomes the property of all. All are pleased, amused, and improved by the

delightful equality and freedom of intercourse; and the social harmony of home is remembered by us, as one of the charms of life, wherever we may be scattered in the world even to our latest day. But has the Hindoo any such reminiscence, or do you find anything like this in an Indian home? Does the wife there sit down to the same meal with her husband, the sister with her brother, the mother with her sons? Never. Such a thing is utterly unknown. Fathers, husbands, brothers, sons, sit down first to their meals in all the majesty of rulers, unconscious of the happiness they lose by this exclusiveness and tyranny, while their wives, sisters, and mothers, unless their condition allow of having servants, attend them like domestic slaves, and having placed their food before them, and waited till their wants are satisfied, sit down, either in the places from which their lords have retired, or in another apartment, to partake of what they have been pleased to leave. So universal is this custom that, even when a man and his wife are perfectly alone and unobserved, there is not the least departure from it; and I question whether a Hindoo wife could be at all prevailed upon to sit down and eat with her

husband ; she would deem it so unnatural, and would be afraid that among her friends and neighbours "she would never hear the last of it."

The broad assertion has just been made, that there are no educated females among the Hindoos ; I must now qualify it by mentioning the only exception. There is a class of females, who are both educated and accomplished. They read, write, and recite poetry, they sing and dance, they cultivate the charms of agreeable conversation, and in addition to beauty of person, are adorned with all the graces and attractions, known among the Hindoos, which are calculated to gratify and captivate the man. But who are these beautiful and accomplished women ? Alas ! for the answer. They are the dancing girls ; in plainer words, the religious prostitutes of the temples ! Educated carefully from their childhood, taught to sing the most licentious songs, and to cultivate every art for exciting the evil passions of men, they are wedded, as soon as they grow up, to the god of the temple by a formal marriage ceremony, and are thenceforth his priestesses, or to translate their name literally, his handmaids ; they perform a part in the services before his shrine, and for their

support receive a portion of rice every day from the temple revenues: besides which, they acquire jewels, money, and often lands by their attendance at nautches, (Native balls) and marriage-feasts, and by their influence over the minds of those who visit them privately in their houses. Sometimes they are withdrawn altogether from this public life, by rich men who are captivated by them, and become exclusively their concubines. And is it to be wondered at, that men who find in their own homes none but ignorant uneducated females, stupid in comparison with these, should be attracted by their dangerous charms? and can it be doubted that the moral influence of these young women is of the most pernicious kind upon men and youths, whose mothers, wives, and sisters, are so degraded, so destitute of all that tends to gratify the natural susceptibility of the man to the charms of female loveliness? I may add, that this influence is also fearful in extent, especially among the more respectable classes. And this fact again, that none but the dancing girls are educated, forms one of our difficulties in promoting female education; for parents feel an objection to their daughters being in this re-

spect assimilated to these women, or liable to be taunted with any such resemblance.

A national prejudice of this kind was not to be at once overcome even among our converts, but by patient perseverance; we have however so far succeeded, as to find little difficulty now in employing all the means at our command, for promoting female education among them. But here arose another difficulty of a serious kind, when that was surmounted. In England an advertisement in a newspaper will procure the services of a Schoolmistress at once; but before Missionary effort commenced, no such person could be found in India by advertisement or search, however liberal the terms offered might be, from the Himalaya Mountains to Cape Comorin. The first thing to be done evidently was, to raise up a body of School-mistresses. Mrs. Schaffter, as far as I know, was the first person in Tinnevelly who formed and conducted a girls' boarding-school with this object in view. This school came under the care of Mrs. Pettit and myself, on our location in Palamcottah. Mrs. Blackman afterward joined Mrs. P. in its management, and when Mr. Blackman took charge of the Satankullam Station, she

formed one of her own there. After Mr. Schaffter's return and settlement at Nalloor, Mrs. S. formed a similar school at that Station. Mrs. Thomas and Miss Hobbs (now Mrs. Spratt) formed a large one at Meignyanapuram, Mrs. Sargent at Suviseshapuram, and Mrs. Tucker at Panneivilei; and at length a Normal School for the express purpose of training Native Schoolmistresses was commenced, as before stated, at Kadatchapuram by Miss Giberne. What the precise number of the girls in all these schools may be, I do not know; but the number of Schoolmistresses employed in the Mission at the end of 1846, most of whom were educated in these schools, was 46. The progress in female education *generally* among our people, may be judged of from the proportion of girls in these schools to boys,—viz. 1578 of the former, to 4176 of the latter. And when it is borne in mind that the girls are nearly all Christians, while a large portion of the boys are heathen, the result of our efforts, though not at all equal to our desires, is by no means unsatisfactory. Nothing can be more delightful to a Christian eye, than the effect of education upon Hindoo girls; it might almost be called a transition from irra-

tional to rational being. Sprightly gentleness of character, with a strong disposition to confide, gracefulness and timidity of manner, combined often with elegance of form and an engaging countenance, are thereby rescued from a wild thoughtlessness, or from the dulness of ignorance, to sparkle with intelligence, and to exhibit the power of divine truth, reproducing in some measure the original idea of woman's creation.

But this is not all that has been done for the education and improvement of the female portion of our people. Some efforts have also been made to ameliorate the condition of *the widows*, especially the younger ones; although these efforts had not assumed a systematic form in the Mission generally before I left it. Mr. and Mrs. Stephen Hobbs at Satánkullam had just begun to devote especial attention to the subject. In India, a widow is not permitted to marry again, even though she had not passed the age of childhood, nor had ever lived with her husband, when her domestic happiness was blighted by his death. Hence the number of widows, especially of young widows, is very large; for in India there is often a great disparity in the

relative ages of husband and wife; and their condition is most deplorable, not only for the reason just mentioned, but also because they are despised, deprived of every gratification, as persons who ought to be dead, and moreover exposed to temptations, which, having no reputation to sustain or lose, they have few inducements to resist. Struck with the large proportion of widows in the several congregations of his District, Mr. Hobbs instituted some inquiries, and found that in the seventeen villages under his charge, 233, or one-sixth of the total number of women were widows, many of whom were poor (for women in South India never inherit any property,) and nearly all unable to read. He and Mrs. Hobbs therefore commenced a widows' class at Satankullam, formed of such as were able and disposed to assemble once a week for religious instruction; hoping also that the younger women might learn to read and write sufficiently to become Teachers or Assistants in schools. I cannot do better than furnish here an extract from a letter of Mrs. H. to the Secretary of the Madras Committee, dated August 23, 1846.

"With respect to our Widows' Class, it has

so far fully answered our expectations. The usual number present has been from sixty to seventy, and now that the palmira season has ended, has increased to ninety and upwards. As many as fifty have been for a long time regular in their attendance, and seem to find a pleasure in coming, apart from the small portion of rice which we give them by way of batta, and reward tickets towards the purchase of a cloth which they receive, if cleanly in their persons, and attentive to their lessons. In appearance they are greatly improved, and we hope they are really beginning to think and to feel interested in what we tell them."

It appears that the cost of this truly benevolent arrangement was only twenty-one rupees (two guineas) a month, besides the occasional expense of supplying each of them with a few yards of calico, called "a cloth," for their dress; and the whole of this expenditure was defrayed, not by the Mission, but by the private liberality of Christian friends. It is gratifying to add, while upon this subject, that several instances of widows marrying again have occurred of late among our people, even in respectable families. The prejudice, however, against such marriages, is sometimes

as great on the part of the widow, as on the part of the other sex.

I will close this account of female education and improvement, by stating in reference to our Female Boarding Schools at the several Mission Stations, that the children learning in them are not all supported by the funds of the Church Missionary Society; indeed the Society allow for the food and clothing of only a small proportion, of six, for instance, in the Palamcottah School; the remainder are supported by the special contributions of friends in India and England, and by the sale of needlework and fancy articles sent out from home. *Three pounds a year* furnish board and clothing for one girl, and usually allow of a trifle being laid by towards the expenses of her wedding when she is married from the school; and to many ladies and several schools in England, the Missionaries and their wives, as well as the girls supported by them, owe a debt of gratitude which they thankfully acknowledge. Perhaps no acknowledgment will be so gratifying to their minds as the recital of some instances of benefit resulting from these schools, and I will therefore adduce two connected with that at Palamcottah.

The first is that of a little girl named *Poonātchi*, the daughter of Mountain Samuel, a devotee whose conversion was mentioned in my last Letter, p. 509. From an account of this lovely child, which I wrote some years ago, the following is extracted:

"Poonātchi was an engaging little girl, a native of the province of Tinnevelly, in South India. She had all the gracefulness of manner for which the Hindoos are remarkable, together with a genuine simplicity, which is too seldom found among them. She was the youngest child of an aged couple, who had been converted from heathenism to the faith of Christ in their declining years. Her father had been a kind of Saniyasi (or devotee), accustomed to wander about from place to place on pilgrimage. I have often passed by a mountain in Tinnevelly upon which he used to fast, and pray, and count his beads; and I have been told, that when he returned to his house, he would not lie down and rest, as others do, but propped himself up in a corner upon short crutches, so as to sleep as uncomfortably, and as short a time, as possible. All this was to gain merit and righteousness of his own; and we can hardly won-

der at *his* doing so, for he had never heard of the merit and righteousness of the Lord Jesus Christ. But at length the glad sound reached his ears, and he forsook his pilgrimages and his mountains, his beads and his crutches, and was baptized by the name of Samuel.

" Not long after I went to Tinnevelly, this aged couple sent their daughter, Poonātchi, to be admitted into our Female School at Palamcottah. She was then about eight years of age, and continued about two years in the school. She could read pretty well when she was admitted, and soon read with great fluency, and understood remarkably well the meaning of what she learned. She was so fond of reading, that she would often come, with one of the larger girls, to my study door, and saying, ' Good morning, Sir,'—almost the only English words she knew,—would ask for a part of the Old Testament, or for a new Tract, to read in her leisure hours.

" In my expositions of Scripture at Morning Prayers, I was accustomed to question the girls upon what I had said the preceding day. Poonātchi was always interested, never inattentive, and seldom unable to give a satisfactory answer. Her whole appearance and con-

duct were like those of one delighting in the Word of God.

"After her death, which happened in her eleventh year, we learned other pleasing evidences of her piety. One or two of the girls had to remain in the schoolroom, while the schoolmistress and the other girls went to Evening Prayers. When it was her turn to remain, Poonātchi generally arranged with some other girl to stay in her stead, as she said she did not like to lose the exposition. In the evening, after school-hours, the girls generally play in my garden till it is dusk; when it appears that it was not unusual for her to take one or two of her companions with her into the schoolrooms, where, kneeling down with them, she would pray to God in her own simple language, both for themselves and others. Mrs. Pettitt was absent at a place called Courtallum, and took with her several of the school-girls. One of these was taken ill there; and when it was known at Palamcottah, Poonātchi prayed so earnestly for her school-fellow, that, when a few days afterward they heard of the girl's recovery, her companions said that God had granted it in answer to Poonātchi's prayers. On another

occasion they were told that a girl in Mrs. Schaffter's school had died of cholera. They all heard it in deep silence; which, at length, Poonātchi broke, by saying, that, if the Lord should call them in the same manner, they ought willingly to submit to His will. It was not long before her faith was put to the test.

"One evening we were assembled at our usual Evening Prayers in the Church, at which I was expounding the Epistle to the Ephesians. In the course of the exposition that evening, on chap. i. 18, respecting heaven, I asked the boys of the Seminary, and the girls of our school to find and read some parallel passages. I reminded them of one in 1 Peter i. 4, and instantly, almost before there was time to find it, a sweet voice burst forth at my right hand, "*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*" It was Poonātchi's. The attention of all was arrested; there was something so touching in the way she read it. The next morning Poonātchi was reported to be poorly, and in the course of the next night symptoms of cholera became very decided. When first taken ill, she had

seemed to dread the cholera; but after the disease had really taken hold of her, she lost her fear, and manifested great composure of mind. 'Don't be troubled about me,' she said to those around her: 'I am not afraid: the Lord exists, and I trust in Him.' When very ill, rolling from side to side in pain, she used an expression very remarkable for a child of ten years old. The schoolmistress asked her how she felt in her mind. 'I have no fear,' she said: 'I am trusting in the Lord Jesus, *and the Spirit of God is mighty within me.*' All night the disease made fearful progress, and the next morning, when I went to her, she was dying, and all our efforts to save her were unavailing: her eye was glassy, her jaws locked, and after a long convulsive struggle, her spirit passed away, and, losing the ghastly appearance she had when dying, she looked so much like one asleep, that we could scarcely believe her dead. As we wept around her, the schoolmistress remarked, with sobs, 'That was a dear child; a child that loved the Bible much, and loved her Saviour dearly.' In the evening of the same day I committed her body to the dust; and though we sorrowed, it was not like those who had no hope.

"In the burial ground of the Mission at Palamcottah there is a simple tombstone over a small mound, which, as the Tamul reader discovers by the inscription, marks the resting place of dear Poonātchi till the Lord shall come."

"G. P."

The other instance of the beneficial influence of these schools upon the female mind, may be found in the following literal and unadorned translation of a letter written by a young woman about sixteen years of age, to express her gratitude to the lady in England who had, for several years, supported her in the school. Since that letter was written, she has experienced great vicissitudes, having become a wife, a mother, and a widow, under which, as I judge from letters written to myself, she has derived consolation and support from the source, to which in this letter she professed to look, while the sorrows of life were as yet unknown. The following is her letter:

" *To the kind presence of the honoured and benevolent Miss ———, her humble child Peyrinbam, with praise to the Holy Trinity, sends this respectful letter.*

" By the great mercy of God, and your prayers, I am in good health. Formerly, the Rev. Mr. Pettitt and Mrs. Pettitt took me when I was ignorant into this good school, and brought me up in it with great affection. Afterwards, you, Madam, through Mr. Pettitt, as I suppose, took notice of me, a foreign child, though you live in that country so far from ours,—a child who had not the slightest knowledge of you, and had never seen your face, and very kindly and charitably sent money for my support, and also an English book and some pictures for my use. For this I am bound to give thanks to God, and to express my gratitude to you. I contrive to read a little in the English New Testament you sent me. I have learnt, under Mrs. Pettitt's kind care, many lessons in Tamul, with reading, accounts, and other things, and all needlework. Thus, by God's great mercy, by your prayers for me, and the good instructions of

our minister and his lady, I am deriving the fear of God and much edification.

" And now, through Mr. Pettitt's kindness, I am to be married to a pious, well-instructed, diligent, and kind Catechist, in his District. Mr. Pettitt has done more even than my father and mother, to provide me with what is necessary, and to place me in a good condition of life.

" The departure of kind Mrs. Pettitt and our Minister with their children from me and others here, to return to England, is a great grief to my mind. I trust that wherever they may be the Lord will bless them, grant them long life and health, and bring them back again to this place.

" Moreover, I beg of you, Madam, still to remember me, and always when you pray to God, pray for me also, that He would give me His Holy Spirit to prepare me for such temptations as may yet happen to me, by rendering me stedfast in the fear of God, in faith reposed upon the Saviour, in piety and private prayers. And, if you will be kind enough, when Mr. Pettitt returns to this country, to write and send me a letter, he will read it to me, and translate it. I am bound never to

forget your kindnesses to me but with gratitude to bless the Lord. And thus I, your humble child, Peyrinbam, on my bended knee, do return Him thanks.

"Thus

"PEYRINBAM."

January 9, 1847.

"*To the kind presence of the honoured and affectionate Miss* ———, *her humble children, Peyrinbam and Pakiam, send their respectful salutations.*

"We are both at this time, through God's great mercy and your prayers in good health. We are glad to hear from your letter that you also were well. When we read the good advice that you wrote to us, and your promise to send some articles to both of us, we thank you with a grateful heart that we, the children of this country, have found favour in the eyes of Europeans. When I read your letter, and trust that the Lord has for a good purpose taken from me my dear and loving husband and my child, and that they are now freed from all the care of this sorrowful troublous world and have reached the happiness and joy

that are in the presence of the loving Saviour Jesus Christ, I am greatly comforted. When my husband was dying, he looked at me, and said, 'I am going to the Lord's kingdom, don't be troubled on my account.' At that time I had neither Mr. and Mrs. Pettitt nor yourself near me to speak a word of comfort: the Saviour alone was near and comforted my mind. Mr. and Mrs. Pettitt will soon return to Palamcottah, will you not be kind enough to come with them, for we are very desirous to see you; if not, may I ask you to be so kind as to send us a little likeness of yourself? We thank you gratefully for adopting both my sister and myself.

"In this school there are now twenty-two children learning daily. I and Pakiam read a chapter sometimes, alternately, in the English Testament you gave me. We never forget you in our prayers, and we pray that the Lord will lead us and teach us in the way that is well-pleasing to Himself.

"Thus Peyrinbam and Pakiam send many Salaams to kind Miss ———."

Palamcottah, Dec. 6th, 1848.

CONCLUSION.

I must now, in conclusion, add a few words, as proposed, upon THE GENERAL EFFECT PRODUCED BY OUR MISSIONARY LABOURS UPON THE PROVINCE OF TINNEVELLY.

Having incidentally touched upon this subject in my last letter, when accounting for the accessions of Christianity in Tinnevelly, little needs to be added here; and I have reverted to it chiefly in the way of caution, lest any exaggerated notions of our doings should be conveyed by the preceding narrative. It is quite possible that some, on reading this account of our progress, and observing the large numbers under Christian instruction, might derive the impression that the whole province is subjugated, or on the point of submitting, to the Gospel of Christ; and it therefore becomes needful to remind them that our work after all is only successfully begun. If it has pleased God by His blessing upon the labours of the two Missions to call out of heathen darkness between thirty and forty thousand souls, we must indeed thank Him and take courage; but we must at the same time not forget that there are nine hundred and sixty

thousand souls still remaining in that darkness, "without God and without hope." This Native Church called out and gathered together, and having much weakness and many imperfections attaching to it, can only be compared to a lamp shining in the gloom of night; all around it, "darkness still covereth the earth, and gross darkness the people." Or we may compare it to a cottage in the wilderness, within which a light is shining amidst a cheerful group gathered together in peace and harmony, while all without is buried in the shades of night. The rays, while they gladden those within, are emitting a feeble light also through the window into the darkness outside, and perhaps attracting the anxious eye, and drawing the feet of some poor traveller who has lost his way. There are among the heathen those who feel the want of something better than heathenism can afford, and entertain some anxiety about the future, although their number is very small. Such may be, and doubtless are, attracted by the light of truth shining from the Christian body, and eventually received among the number. And if only a small proportion of the people in the province be drawn by this light from the darkness

and danger of heathenism, and admitted as members of a chosen people, bearing testimony for God, till the shadows flee away, and the long looked-for dawn of promise shall break upon this sinful world, we must for ever bless and magnify His holy name for such a result. But this figure does not represent the whole effect and influence of our work. The Christian Church in Tinnevelly, and the Missionary operations in connexion with it, are, I believe, a light that increases in power, and diffuses its radiance farther and wider year by year. By schools, by distribution of the Scriptures and other books, by conversations, discussions, and preachings, by the accession of new converts, by Christian places of worship, improved in appearance, springing up on all sides, by the very opposition and persecution at times inflicted and endured, public attention is called to the subject of Christianity, public opinion favourable to its claims is gradually forming, and the impression is gaining ground in the province, that it will ultimately prevail. Though Canaan be not subdued, Jericho is taken, and the country lies before us. Only let us guard against the snares that beset us, and neither quailing before the enemy, nor

deeming our work more than begun, let us go forward under the banner of our Joshua, and the triumph, though not in our days, yet eventually shall be complete. For this, however, not only are courage and labour needful on our part, *but also self-denial and universal liberality on the part of our friends.* We need MORE MEN to come forward "to the help of the Lord against the mighty," and more fervent prayers should arise to the Lord of the harvest to send forth more labourers from home as well as to raise up such in the harvest-field itself. And, as I have just hinted, not only prayers and labourers are needed, but also increased means of carrying on our plans and operations. And here let me call attention to one important fact:

OUR SUCCESS IS LIKELY TO BECOME OUR GREATEST DIFFICULTY. When a number of families, or a whole village place themselves in connexion with us, an increased demand is made upon our funds. An additional Reader, Schoolmaster, and perhaps Schoolmistress is required. We cannot expect those who at first only come to inquire and learn, and who are only in condition working people themselves, to support these teachers; help also (for we

do demand their co-operation in this,) must be rendered in building or enlarging places for worship, and houses for their teachers; while the expenditure is still further increased by the supply of books, stationery, and other things needful in such cases. Again, if the number of congregations, schools, and teachers increases, the number of missionaries also, either European or Native, for their superintendence must be augmented; and therefore success necessarily involves increased expenditure; and our friends in England must not desire and pray for our success, unless they are prepared also, by their own self-denial, and their influence with others, to furnish us with increased means of meeting these demands. More we trust, may, and will be done by our converts, as they become established in the faith, toward the support and diffusion of Christianity in the province, and much, as I have shewn, is done by them already; but still for many years the burden must rest upon the shoulders of the Society. Let our friends then test the sincerity of their desires and prayers for the enlargement and consolidation of the Church in Tinnevelly and elsewhere. It has often appeared to me, that our case is not unlike

that of the good Samaritan. His first act, to turn aside and pity the mangled Jew, cost him little self-denial, but it involved him in a constantly increasing necessity for its exercise. Genuine commiseration drew upon the stock of oil and wine, brought for his own use on the journey; and probably upon the integrity of his clothing, for the poor sufferer had been "stripped of his raiment also." Having bound up his wounds, he could not leave him there helpless and destitute, an easy prey to wild animals; his own kindness thus far, would then be in vain. No, the wounded man must ride, and he walk on foot, though the delay might sadly disarrange his plans, and detain him in a region, as dangerous to himself as it had been to the traveller. Arrived at the inn, he could not get rid of the responsibility by simply transferring the poor man to the inmates; it was a case that he had taken up, not they. He felt himself bound therefore, to leave a sum for the poor man's present expences, and at last, to pledge himself to an unlimited amount, on his coming again, in order to effect his perfect cure. The Priest, and the Levite, probably weighed the responsibility of undertaking the case, and having no bro-

therly love and real compassion, "passed by on the other side." Let our friends remember which course was commended by Him, who is Himself the original of the good Samaritan, "Go and do thou likewise."

Finally. When we regard the measure of success which has followed the labours of the Missionary in Tinnevelly, larger than in some parts of India, there is not only a danger lest we should form exaggerated notions respecting it, or deem our work sufficiently accomplished to allow of relaxation in our efforts; but also lest we should in any measure ascribe it to ourselves, or forget to ascribe it altogether to Him who said: "Lo, I am with you always, even to the end of the world." We do not think that there has been greater wisdom or more faithful labour on our part, than in the Missions where similar results have not yet been realized; nor do we suppose that our dependence upon the divine blessing has been more simple, or our prayers for its bestowal more fervent than theirs. In these respects, as well as in talents and acquirements, it may be that we must yield to them. While conscious that we have laboured diligently to acquire the language of the people, and to make full

proof of our ministry, we are sensible of great deficiencies and many reasons for humiliation before God. We are bound therefore to ascribe both the power to labour, and all its satisfactory results to His providence and grace, both in leading us where there was a predisposition to listen to the gospel, and in following the word preached with His effectual blessing. The genial rain which falls so copiously on some countries, clothing their hills and dales with constant verdure and fruitfulness, is denied to others; and the arid soil, and the sandy desert long for the refreshing showers in vain. Within His infinite mind there are doubtless, reasons for this variety of feature in both cases which would, if revealed, perfectly satisfy ours. In the mean time, and during "the work of faith," we have to receive, with gratitude, the measure of success which He vouchsafes, ascribing it to Him, its sole cause and author; and where success is withholden or sparingly granted, we are bound to attribute it with child-like submission and confidence to His inscrutable but unerring wisdom, and to wait with patience, till that which is withholden for a time, perhaps for the trial of greater faith and perseverance than they have

to whom success is granted, is at length graciously bestowed. We must ever fall back upon the assurance, that the work is much more His than ours; and that its accomplishment, though it tarry, will surely come. The harvest will eventually be gathered in; when "those who now go forth weeping, bearing precious seed, shall doubtless come again with joy, bringing their sheaves with them." Let us therefore, "be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour in the Lord is not in vain." To His blessing I humbly commend this record of his goodness toward those who have been permitted to labour, for the glory of the Redeemer, and for the salvation of souls in the province of Tinnevelly.

Yours, faithfully and affectionately,

GEORGE PETTITT.

September 8th, 1850.

THE END.

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